B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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Pacific School of Religion Berkeley, Calif.

New Year's Issue

Beginning

BY THE RIVERS OF BABYLON

A New Novelette by Ludwig Lewisohn

Articles and Reviews by Philip L. Seman, Nahum Sokolow, Norman Bentwich, Bernard G. Richards, Isaac Goldberg, Bernard Postal, Antonio Gonzales de La Pena, and Others

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B'NAI B'RITH MAGAZINE

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EDITORIAL COMMENT

And Now to the Next Year

THESE past three years we have stood at this season rather sadly in this space looking at the new year. What did the new year hold? Behind was a year of desolation and it required a courageous heart to see light ahead.

So one who wrote an editorial on Rosh Hashona could only call for hearts to be brave, for minds to look at adversity with philosophic content.

But we believe we may now with no deception of our eyes look at the coming year and see that it will be better than the sad years that have passed. We may not say it will be a glowing year, but to our eyes it looks like a year of dawn breaking after the long night.

The sun does not rise with a sudden burst of splendor. . . . The darkness of the eastern sky turns gray . . . is tinted by splashes of pink and gold . . . the night withdraws from the heavens as some slow curtain . . . the full sun at last emerges with dazzling splendor.

Thus the bright day of our content will return. . . . Already the black sky turns gray. . . . But our content will not require that which our greed demanded of old. Being rich will be something else than it was. When men possess a good living, a home, security, and property enough to protect their old age against want, they will feel rich. The possession of a million will not be a goal considered worthy of the striving of men. For many in these times have by loss learned that much that has fallen from their hands they did not need anyhow; that they get along well without the excess wealth which they strived so painfully to gain.

Our faith in the dawn is founded on evidence of better understanding between the nations. The eighteen-year-old animosities fall and nations take steps to pull down the barriers they have set up against one another. Their minds are becoming illuminated with the understanding that none of them can live alone and that the sickness of one is the sickness of all. They call an economic conference in which to consider and to cure their common ailment. They seek the common good. The old arrogance has been displaced by humility, and the conqueror gives thought to the vanquished.

In these manifestations is the promise of world adjustment without which there can be no lasting cure of the sickness that afflicts this nation.

We look for a happier new year.

* * *

The Jewish Debt to Von Papen

TO Chancellor Von Papen the gratitude of the Jewry of the world as well as of all righteous men. From his mouth came the courageous words: "Equality before the law for every German citizen I shall safeguard, if necessary, by using force."

He was speaking to Hitler. To the Jews his words carried the promise of another deliverance. They brought to Germany the increased respect of the civilized world.

The power of the Reich stands pledged for the protection of German Jews in their rights as citizens and never has German power been employed to more righteous ends. We say this not merely because Jews are to be protected but because in the von Papen proclamation is a brave championing of human rights.

But the world applauding von Papen must also hold up his hands. His power can continue to stand only in a Germany relieved of the oppressions that have crushed it these past fourteen years. There must be no backward step from the accord at Lausanne and America must co-operate to the end that that settlement will stand.

The hand of von Papen is strengthened by increasing evidence that the world, including Germany, is passing or has already passed out of crisis. For Hitlerism flourished in the dark despair of the German people and will perish in the light of new hope.

* * *

Col. Duesterberg Confesses

IGNOMINY has fallen upon Col. Theodore Duesterberg who was the president of the nationalistic monarchistic Steel Helmet Society of Germany, who even was one of the several candidates for president against Hindenburg.

Was he not respected as one in whom flowed the purest Teutonic blood?

If all in Germany were Duesterbergs, Germany would

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advance unhindered to its former greatness! But here were those Jews! The Jews were responsible for the unhappy state in which Germany lay. But men like Duesterberg would in time overcome the noxious influence of these people.

But to the great embarrassment of all anti-Semites, Duesterberg himself has been discovered to be a Jew. He confesses it abjectly . . . "I actually originated from Jews, but I have only now learned the fact myself." . . . And what's more he isn't even Duesterberg. His name is Selig. His father was Abraham Selig, his grandfather on his maternal side was Wolf Caspary, president of the Jewish community at Paderborn.

What was there left for Selig after the chief Nazi newspaper (which is not friendly to his particular brand of nationalism) had made these revelations? There was nothing but to resign from the presidency of the Steel Helmets.

As Duesterberg he seemed invested with all the Teutonic virtues . . . The Aryan strain ran full and pure in him . . . He possessed all the robust German qualities which nationalists loved in themselves . . . He was a true German . . . But as Selig he fell immediately among the despised. A Jew! Not a German! In him was none of the superlative Teutonic merits that made the nationalists so fond of themselves. Out with him!

Were they possessed of a sense of humor, German nationalists would have laughed at themselves and laughed off the myth of Aryan superiority.

* * *

After Three Years

ENHEARTENING news of the month was the announcement that during these bitter years not one Jewish center has closed its doors.

It is to the great credit of the Jewries of the land that they have seen the importance of keeping these institutions open in times like these. Youth has gone idle, has walked in vain hunting work, has come to defeat. In the Jewish center he has found occupation for his mind, friendliness for his heart, activity for his body.

In many a home life has become tragically meager and the orderly things have been disorganized. In the Jewish center youth has found a friendly haven where morale still stands on two feet and life remains an orderly process.

As we come to the end of the third year of depression it is seen that Jewish life everywhere has retrenched but nowhere has it liquidated, has suffered but not surrendered. If it was proud of its generosities in the time of prosperity it has even greater cause for pride of the sacrifices by which it has maintained its institutions in adversity. For the ten dollars given today is a harder effort of the purse and the spirit than the hundred dollars given when money was abundant.

Institutions of industry and commerce of Jews have fallen; the wealth of Jews has been greatly reduced. But Jews have stood with courageous loyalty by their institutions even in their grievous personal travail.

History will point with admiration to the structures of religion and social service that Jews built during the abundant years but will recite even more proudly how, in the lean years, Jews served to save them.

It is a most creditable record.

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What Is Assimilation?

THERE is assimilation and assimilation and last month the Governing Board of the World Union for Progressive Judaism met at the Hague to consider ways to combat the wrong kind.

When we speak of assimilation we think generally of vanishing Jews. By indifference, by intermarriage, for reasons of economic or social success they cause themselves to be eliminated from the body of Jewry. They cease to be Jews and their kind is well-known in certain countries of Europe where being Jewish is a social or professional handicap.

The other form of assimilation began when ghetto walls fell. Where the Jew had been a man apart, civil rights were given by which to assimilate him as an individual into the social body. This process has been seen at its best in the United States. Here the Jew has been assimilated as a citizen and has preserved his identity as a Jew. He has not had to purchase a place in society by self-extinction as a Jew.

This is the right kind of assimilation. It calls for Jewish cooperation in civic enterprises. It demands of Jews a high-minded attitude in public affairs; otherwise Jews are rejected instead of assimilated. It requires of the Jew a loftier character than the average in the social body.

The assimilated Jew is conscious of special obligations . . . "I," he says, "am one with the life about me and as a member I must give to it my portion. Aye, I must give to it more than is required of others. In me as a Jew are certain visions by which I am given to look at life in the light of our vast history. These visions I call my ideals and these have to do with justice and righteousness and all the ways by which men may live together in peace. In these lights are my special mission as a member of the social body. I, as the Jew,

must offer special sustenance to the body in which I am assimilated. Thus I fulfill my broader function as a Jew."

* * *

The Wanderer Goes On

THOSE who on winter vacations have gone to bask in the warm sunlight of Cuban days know them: the bead-peddlers on the streets. No sooner is one off the boat than they surround him, and if his countenance has the tell-tale look they will address him . . . "Landsmann!"

A Jew is rather happy to hear the familiar salutation in the strange land.

"And you?" one asks them.

"We," they answer, "are Jews from Poland. We came here and they let us in. It was one of the few places in the world."

"And is there a living in these beads?"

"Crumbs," they answer. "But that is more than we had in Poland. And here it is always warm, never a bitter day. No winds to bite our bones through the thin clothing."

But where is rest for the wanderer? The warm sun comforts his bones but now the crumbs are not enough for his stomach. He stands by the shore awaiting the tourists who buy his beads, but the boats bring few of them in these times. He wanders through the streets offering his beads to the senoritas who pass him with haughty noses.

The tired wanderer's footsteps turn away from the Cuban shore. And whither to go? In whichever direction he turns the doors are closed. Only one place on the earth is left to offer him a grudging welcome. He returns to Poland from whose poverty he fled. In Poland, at least still stands Jewish life and the sustenance of the Torah; in Poland are relatives who may share the crust with him.

In one week recently sixty Jews left Havana to return to Poland after five years in Cuba and if the migration continues another year it will see the last of these Jews in Cuba. Of old the wanderer had the world; today he walks in a narrow and diminishing circle of the earth.

* * *

The Political Campaign

NOW is the season when scheming men go about to muster that which is called "the Jewish vote." Stupid partisans are made to believe that there is such a thing. Glib racketeers approach them . . . "We," they say, "can deliver the Jewish vote for a price."

Politicians do not compliment the Jews when they believe that Jewish votes can be "delivered," particularly by the kind of individuals who offer to deliver them. And they insult the intelligence of Jews when they undertake to herd them as a "Jewish vote." They demean their own intelligence when they permit themselves to be swindled by racketeers who have nothing to deliver.

The Jews of any community should take steps promptly to repudiate any political enterprise that has to do with "Jewish votes." These enterprises are generally of one cloth. A club is organized, either a Jewish Republican Club or a Jewish Democratic Club. The leaders work either for wages or on promise of reward. So obstinate is political stupidity that it permits itself to be tricked by this swindle even after a long experience of it.

Goodbye 5692 --Welcome 5693

ON the threshold of another year! No finite mind may fathom the undiscovered destinies it holds. But faith and hope as a flaming torch will light the way whither so ever it may lead and give cheer to the spirit whenever it may flag.

The year we are leaving has been rich in man-made sorrows. Destitution has abounded, with abundance almost next door. Nature has been exceedingly kind. She has spared us from cataclysm, epidemic and drought. She has rewarded the effort of the husbandsman with plentiful harvests. None need lack the necessities of life because of any act of hers. Man must search his ways, not nature's, for the why and wherefore of hunger and nakedness amidst a heaping measure of all his requirements. May there be given him in the years to come the discernment so to regulate his affairs that with plenty for all there shall be scarcity for none. May there be granted those in power that for which the wise king in Israel prayed—an understanding heart.

In many lands we Jews have suffered much during the year. Particularly in Germany we have endured unspeakable anguish born of dread of what the morrow might bring. How unaccountable it is that we who have contributed to the best Germany has produced in science, statesmanship, literature and art are threatened with annihilation—threatened openly by a political party that has well nigh ascended to power in a land distinguished for its intellectuality. The bigness of that political party is due to economic pressure in that fair land. Hitler's followers for the most part are recruited from the ranks of those who are in want. For them any promised escape from present poverty is a way out. Hitler promises them he is the way out. Again we pray for the misguided in Germany that they may be given an understanding heart "to discern between good and bad." And so we pray for all.

The year has been good in many ways. Adversity has made us more kindly towards our fellows. Prosperity had made many feel that they were supermen, immune from the things that happen to the crowd. They have been disillusioned and though poorer in purse, they are richer otherwise. Although our institutions, religious, philanthropic and educational have had a struggle, they have not perished. The Jew has been put to the test and has been found not wanting.

B'nai B'rith, representative of all Israel—Catholic Israel, as the lamented Dr. Schechter, of blessed memory, was wont to say—has extended during the year into France and Algeria. Its care is for the Jew wherever he may dwell. Everywhere B'nai B'rith is his servant—his to command whenever and wherever he may be. It now, as ever, seeks our brethren that it may serve them. In this spirit B'nai B'rith greets the New Year.

ALFRED M. COHEN,
President, B'nai B'rith.

BY THE RIVERS OF BABYLON

BY LUDWIG LEWISOHN

PART ONE

FAINTLY from the courtyard came the click of the Purim, the dice of bone, played by the Parthian slaves. Faintly arose the murmur of their voices or a gurgling from the cistern. But Mordechai ben Yair heard nothing. He sat on the roof of his house; his forehead almost touched the cedar beams beneath him; his eyes did not seek the stars in the dark hollow of the heavens. From the mountains of Elvend to the north and from Ectabana, the city of roses and treasure-houses, blew a refreshing breeze. It brought no coolness to his fevered head or heart. He sought to tear his mind from his sorrow. If the two caravans, led by his kinsmen, Matanya and Gedal-ya, came safely back to Susa—one with pelts from the Iaxartes across the Chorasmian waste, one with silken cloth of Cashmir across the Parthian desert, his house would be more than ever a house of wealth and power. Better the old days of grief and humiliation, now nearly a hundred years ago, when his ancestors, dragged and driven from the land of Judah, had been slaves and toilers in the sun in Tel Melach and Tel Charsha of Babylon. Or better still if, when Choresh the Persian set free the Judaens and Darjavesh the Great bade them rebuild the temple of God in Yerushalaim, that he and all his kin had fared westward to Yisrael-land. Then no such grief as this day's and night's had eaten into his marrow. He remembered the tale told him by his mother's brother, the aged Abichail, who with his own eyes had seen the light upon the faces of those who got them ready to return under Choresh, men and women that had felt upon their naked backs the lash of Nebuchadnezzar, and who with his own ears had heard the twice one hundred singers of the temple intone for the last time, and now with tears of joy, the old song of the exiles:

Al naharoth Babel
sham yashaenu
gam bachinu
b'zachrenu eth Ziyon.

By the rivers of Babylon
there we sat down
aye, even wept
the while we remembered Zion.

Lower still sank the forehead of Mordechai ben Yair. That old song was no longer heard save among poor smiths and saddlers in their dark alleys in Susa or Persepolis. The sons and daughters of the merchants and astute agents of Babylonian and Persian houses and tax-farmers of Achashverosh, the king, accursed be he, spoke only the sweet lisping tongue of Airyana or a bastard Aramaic to their slaves and in their summer-houses at Ectabana poured libations to Ahura-mazda, whom they declared to be one and the same as the Eternal of Yisrael and paid magicians to read them their fates from the stars. He and the others of his generation, the men of forty and over, still sent gifts to that temple of Yerushalaim to the rebuilding of which Haggai and Zecharyah ben Berechyah, last of the prophets of God, had urged their parents. Memories haunted them still of Zerubbabel, grandson of a Judean king, and of Joshua ben Yozadok, grandson of a high priest of Shelomo's temple. But some day he and his generation would pass like the leaves of autumn; then would the days of Darjavesh the Great and of the proph-

Jehonathan stood before him, hiding his countenance in his sleeve.

ets be forgotten; then would the children of the Jews with impunity haunt the festivals of Ishtar and the daughters of Judah become prostitutes in the temples and the sons of priests and prophets dance drunkenly with the Persian king whatime Mithras the mediator was to be honored. Mordechai clenched his strong, b r o w n hands. He had not thought deeply on these things until the coming of this month and the month before. Suffering is a dagger to the heart; it is also a fire in the brain. He had not quarreled with Hadassah, the myrtle, when in honor of the ancient goddess of the land she called herself Esther. Had not his parents given him the name of Marduk, divine and cruel lord of the Babylonians? He had been contented with the contentment of fools. He beat his forehead against the wood. He had not known that the youths and maidens of the Persians, of whom Hadassah seemed one and desired to be one, went oftener and oftener by night to the springs of the rivers in the nearby hills to worship Anaitis: to worship her he knew not with what rites, to honor her gift of fertility with he knew not what ceremonies. But since he had known that, this searing fever and cleaving pain had come into his heart and bowels.

He had long known that he loved Hadassah and that for the sake of this love he had taken no wife unto himself. She had come to him, a little maid, upon the death of Abichail. But the swift years had made her bud and flower and one day he had looked upon her suddenly and seen the curves of her breasts and had looked down and seen her rosy feet in slippers stuffed with a golden, fragrant powder finer than dust. And before him she had swayed, not without conscious allurement, in the slow measure of a dance, moving her body above the lithe hips to and fro, stamping her small feet, so that the golden dust with its pungent fragrance stung beyond his senses to his soul. Since then he had been celibate for her sake, disdaining the Babylonish handmaidens who had hitherto served him; since then he had seen in daily and nightly vision a man child of the tribe of Benjamin begotten by him upon her he loved. He smote his clenched fists together. Not only was she gone these three days; not only was she not to be found by the Parthian slaves whom he had despatched to all streets of Susa and to the houses of her playmates' parents, Ardi-Nidib and Tabat-Ishtar, under whose Babylonian names Yehudim of noble houses were hidden! Not only that! He could have borne her d e a t h whether in river or from precipice. Ill news had come from the palace, from the *apadana*, the hall of the three hundred slender, lofty columns with their capitals of twin bull-heads, where on a golden coueh lolled Achashverosh, the king. Most evil news. Once the king had seemed a great king of that line of Choresh and Darjavesh. With those invincible Persian archers who, coming but a hundred years ago out of the highlands of Airyana, had conquered all the lands of Asia even unto the borders of Mizrayim, and with a thousand ships he had set out toward the West to subdue the insolent and quarrelsome Hellenes of the isles of the northern shores. The famous archers had melted and wilted against the hoplites of the Hellenes; storm and starvation, or so the Persian captains said, had undone the great king's fleet. From the plain of Marathon and the bay of Salamis Achashverosh had returned somber, broken, sunken in sloth and wine. The satraps of the provinces, to rest untroubled by his commands, sent him goblets of gold and mani-colored hangings and marble from the mountains and, above all, dancing girls to sting his concupiscience and deaden his angry thoughts. And now all that had not sufficed. A palace intrigue, led by Memuchan, the Mede, slyest of the seven princes of the kingdom, had caused Vashti, the queen, to be banished, in order that the king might have ground to seek in all provinces not slave-girls and dancing-girls, but maidens of pure lives and gentle lineage, since among them was to be chosen a queen.

Mordechai ben Yair arose and lifted up his countenance toward the heavens and stretched out his arms. He knew but fragments of the ancient prayers and songs of his people. He had read the scroll of "The Book of the Kings of Israel"; he had read the scroll of the *Midrash* to that book; his father had read him the words of fire of Zecharyah ben Berechyah, the prophet. He knew concerning the Eternal of Yisrael, Javeh Z'baoth, who through the mouth of the prophet had bidden His people to return unto Him. He knew not, being of those who had disobeyed that bidding, how to address the God of his fathers. A tear of despair rolled into his beard. Had this thing to come to pass to pierce his hardened soul, that Hadassah the myrtle, the daughter of Abichail, should be seeking the favor of Hegai, keeper of the king's women and concubines, in the hope that she would be taken to the couch of the drunken king? At last he had spoken to himself the intolerable thought. His heart had known it for many hours. A strange gleam, half wild, half piteously submissive, had come into the gold-flecked eyes of Hadassah whatime the public crier had issued the king's commandment and his decree that maidens were to be gathered in the palace of Susa and into the king's house of women beside the palace. She had tapped with her feet; she had dug her painted nails into her palms; she had not met the glance of her kinsmen. She had trembled and pulled a veil over her face.

Mordechai heard the steps of a man running hither and the click of a sandal against a stone. He clasped his hands over his breast. That could be none other than his kinsman and confidant Jehonathan, the Benjamite, whom he had sent forth for news however bitter. The steps stopped: the sandals tapped up the winding cedar stairs. Jehonathan stood before him, hiding his countenance in his sleeve. The lips of Mordechai pulled themselves apart; they were dry as with the drouth of the desert. "Where is she?" Jehonathan took three steps backward and bowed low, still covering his face. Bearers of evil news must be humble. "She is in the care of Hegai, keeper of the women of the king. Unguents for purification have been given her and seven maidens to wait upon her wants." Mordechai ben Yair raised his fists as though to smite the messenger. He let them fall. He, too, hid his countenance.

(*To be continued next Month.*)

AUTHOR'S NOTE

NOTE: This story pretends to be no more than a story. Yet since it may fall into the hands of scholars, I may pardonably add: the chronology which makes the tale cohere is that of Dubnow; the nomenclature carefully follows the Hebrew texts; all legendary details, except the freely imagined ones in the final paragraph, are taken from Josephus's Antiquities, XI, 6, the Tractate "Megilla" of the Babylonian Talmud, the additional passages of the Septuagint as rendered in the Text Bibel of Kautzsch and Weissäcker and from "Haddashim gam Yeshenim," as interpreted in bin Gorion's "Der Born Judas." That I have borrowed liberally from Herodotus is obvious.—L. L.

Building Centers of Jewish Life

By PHILIP L. SEMAN

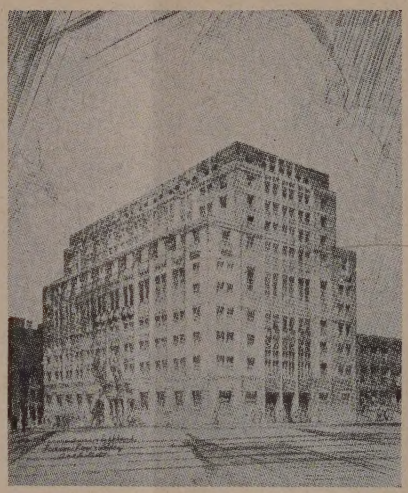
MANY people have an idea that the Jewish Community Center represents a new phase of social expression in Jewish community life. This is erroneous. If one searches into the historical achievement of the Jew as far back as the building of Solomon's Temple, one learns that there was really the first and most comprehensive of Jewish Community Centers.

Not only was that Center beautiful in its architecture; it was also complete in its physical facilities so that the community of Jerusalem and its neighborhood could function religiously and socially, most adequately. Music, art, poetry, and dancing, and special Jewish holiday festivals were celebrated there. It was a real communal center, for it fully expressed the life of the Jew outside of his home.

With the Jewish expulsion from Palestine, there was a lull for centuries in this form of activity. With the development of the synagogue in the middle ages, however, the latter took the place, at least in part, of the Community Center. The synagogue not only offered an opportunity for education, but also for social and recreational life.

In the early days of this country, too, the synagogue functioned in the same capacity.

With the growth of our American communities, however, the question of the Community Center as distinct from the synagogue became a problem. The lamented Simon Wolf, of Washington, participated in the formation of such an association in a middle western city in 1857. The Manhattan Young Men's Hebrew Association was organized in 1874; the Philadelphia Young Men's Hebrew Association in 1875; an association was organized in Cincinnati in 1877, in Newark in 1885, in San Francisco in 1885, in Louisville in 1890, the Educational Alliance of New York in 1890, and the Young Men's Hebrew Association of New York in 1903.



92nd St. Y. M. H. A., New York City.

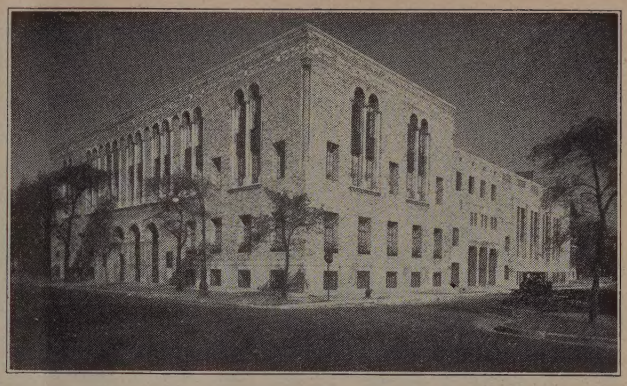
The movement grew by leaps and bounds, but did not make itself definitely felt until 1881 to 1905, when the Jews of this country were confronted with a large immigration problem as a result of the pogroms of 1881 in Russia and of 1902 and 1903 in Roumania.

The immigration reports show that from 1820 to 1912, the total number of immigrants arriving in the United States was 29,000,000, of which approximately 3,000,000 represented Jewish immigrants. The high water mark was reached in 1907 when the total immigration was 1,285,000, of which 150,000 were Jews. From 1900 to 1912 a total of over 10,000,000 immigrants, of which number approximately 1,000,000 were Jewish, arrived here. In other words, one-third of the Jewish population in this country in 1912 had come within a period of ten or twelve years. It is easy to understand the enormous problem American Jewry was confronted with in adjusting so huge an army of newcomers to an entirely new environment.

It was during these years that the communal workers in New York and elsewhere realized the importance of providing facilities for the constructive educational, recreational, and social life of those who lived in the congested sections of these cities. It was this period that developed such institutions as the Educational Alli-

The Y. M. & W. H. A. of Pittsburgh.

The Y. M. & W. H. A. of Rochester, N. Y.



Upper left: A scene at Camp Chi, operated by the Jewish People's Institute of Chicago. Upper right: The Jewish People's Institute itself. Right: A typical class at the Jewish People's Institute, deeply interested in studies of Jewish subjects.

ance, the Young Men's Hebrew Association, the Hebrew Technical Institute, the Hebrew Technical Institute for Girls, also the Baron de Hirsch Trade School, and many similar institutions in New York and other large cities.

All of these institutions, however, with the exception of possibly the Young Men's Hebrew Association, had a distinctly philanthropic or charity angle. Those who came to these institutions not only were not asked to contribute towards their service, but in most instances were offered stipends to make it possible for them to learn a trade or acquire an education. These institutions were not, therefore, institutions of self-expression, promoting a conscious self-determination of either the individual or the group.

The new Community Centers flourishing now for the past two decades represent a type where the people themselves have an opportunity to determine the Center program, and where those who are vitally interested are the determining factors in the "yes" or "no" of any given project.

There are in this country at this time 257 constituent societies making up the membership of what was formerly known as the Young Men's Hebrew and Kindred Associations, including the Young Men's Hebrew Associations, the Young Women's Hebrew Associations, the Educational Alliance, the Hebrew Institutes, the People's Institutes, the Jewish Settlements and such. As the result of the merger effected some ten years ago, this organization has been taken over by the Jewish Welfare Board. It was recognized then that the programs of the Young Men's Hebrew Association as such were too narrow, that the important social unit was not the young man or woman, but the whole family and that, therefore, it was not the type of organization to be encouraged but that the Center was preferable because it represents, at least from this point of view, the ideal.

The national office sent out an elaborate questionnaire and gathered detailed information regarding some fundamental facts pertaining to Centers. The figures indicate that the members of this organization making up the National Association now total over 325,000. What an enormous human power this number furnishes!

Our leadership for the future is a most essential consideration. Our present leaders in practically all of our communities have already given us the best years of their lives. They are getting old, and many of them have passed on to their last reward. We must, therefore, look upon Jewish Community Centers and B'nai B'rith Hillel Foundations as the training grounds for our future leadership.

During the past few years tremendous development has taken place in Community Center work. Communities are now beginning to think in terms of building Centers costing hundreds of thousands of dollars or even millions. A budget of $50,000 to $200,000 per annum is not unusual in a community with a Jewish population of from 75,000 to 100,000 Jews.

It is only a few years ago that the Pittsburgh Community Center was dedicated. This institute costs in the neighborhood of $1,250,000 and runs on a budget of $150,000 to $175,000 a year. It is an institution which is typical, as is the Philadelphia Community Center; others are the Newark and Paterson Centers in New Jersey; Centers in New York, Chicago, Omaha, Kansas City, St. Louis, and the Rochester Center which was dedicated only a few months ago and cost that community over $1,000,000, this building being dedicated during the time of our great depression; and the San Francisco Center which is now in the process of construction and which plans opening in the near future. There are at the present time 160 associations that own their own buildings. The approximate real es-

Library of the newly-opened Y. M. H. A., New York City.

tate value of these buildings is $28,000,000.

At this time there are 106 associations that have full time paid secretaries or executives. These associations have over 1,000 men and women workers, most of them well trained, who are now giving up professionally either their entire or part time in the interest of these Centers. Above all, these Centers are staunchly American and frankly Jewish, Jewish in the fullest sense of the word.

There has developed in the past few years an interest in Jewish matters that is gradually bound to have the greatest possible effect on the development of a healthy Jewry nationally, a Jewry which is not going to cringe and be ashamed of its Jewishness. The standard of requirements for candidates as secretaries and other professional positions in the Jewish Center field is constantly rising.

The change has been profound. The celebration of Jewish festival occasions has become not only a matter of fact but a necessity. One Center speaks of acting host to over 5,000 people during Chanukah. *Latke* parties, Shalach Monoth on Purim, the Shavuoth pantomime, symbolizing the gift of the Torah—all have become the regular procedure in the life of the Center. The presentation in one form or another, in scene and tableau of the story of the Jewish past and the presentation of motion pictures of life in the Palestine Homeland brings the minds of Jewish youth nearer to the history and experience of their people.

Jewish Centers have in the past few years been including in their programs lectures and essay contests on Jewish topics; likewise, the Jewish Center encourages today programs and instruction of distinctly Jewish music by Jewish musicians, in contrast to the former general policy in this respect. More and more emphasis is being placed upon the Jewish phase in these activities.

For example: in an essay contest for juniors and intermediates, the following subjects were proposed: "The Jew in American History," "Why I Want to Visit Palestine," "What Jews Contributed to the American Republic," "The Life and Influence of Herzl, Maimonides or Moses Montefiore." Other suggestions included the "Keren Hayesod," "Hadassah," and "Young Judea." Girls' clubs, particularly, discussed the "Status of Women among the Peoples," on such phases as "The Hebrew and Pagan Woman," "The Hebrew and Christian Woman," etc.

A representative list of the current Jewish topics that have been offered in oratorical contests and debates would fill many pages. It is sufficient to indicate the general point of view in what we quote here: "Jewish Contribution to the Growth of Democracy," "The Jewish Home—A School for Preparedness," "The Hebrew University," "The Jew in American Literature," "The Jew as Farmer;" great Jewish minds, such as "Rashi, Spinoza, Heine," etc.

Although other subjects of a general nature are not neglected, constant requests come into the National Headquarters in New York for program material of a Jewish character. Suggestions are prepared by a staff of excellently trained persons and are distributed throughout the Associations and Centers. This thinking and planning in terms of a Jewish content make up the very essence of Jewishness in the Center.

Once more we cannot help looking back on the days when the names of clubs were so absolutely meaningless. Why should clubs of Jewish boys and girls, young men and women, call themselves Alphas, Omegas, Pernix, Straight Shooters? The change that has taken place along these lines is most noble and is due in large measure to the Jewish Welfare Board, which has given intelligent thought to the whole subject. The suggestion was recently made from headquarters to all the Associations that an attempt be made to suggest names that have a definite Jewish connotation and represent besides the purpose of the groups. Literary clubs are now frequently called the "Hillel Club," "Akiba Society," or the "Maimonides Circle." Musical organizations now bear the names of "The David Singing Society," "The Meyerbeer Club," or the "Halevy;" Hebrew speaking clubs are knows as "Judeans," "Ben Yehuda," or "Bialik;" clubs interested in arts and crafts are known as "Bezalel," or the "Boris Schatz Club;" young nationalist groups call themselves "Herzl," "Balfour," "Chalutzim," "Sokolow," "Ahad-Ha'Am," "Weizmann," and "Brandeis;" athletic clubs go by the name of "Joshua," "Samson," "Bar Kochba" or "Maccabean;" Yiddish literary clubs are known as "Sholom Aleichem," or "Peretz;" girls' clubs are the "Rachels," "Deborahs," "Miriams," "Ruths," or "Esthers;" Jewish cultural clubs are "Spinoza," "Einstein," "Rambam" or "Bergson." In each case, the members of the group familiarize themselves with the biography and achievements of the personality symbolized, and the Jewish ideal or movement which that individual represented.

Many Community Centers have taken care of transient residents in the large cities who, during Passover, have had no opportunity for the cele-

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The Curl of Gold

By NAHUM SOKOLOW

Translated from the Hebrew by BLANCHE P. KLEIMAN

I.

THE immigrant inhaled deeply from the small bottle of eau-de-cologne, as if weakened by the mere recollection of her recent danger. As she fondly bent over the beautiful child, asleep in her lap, to kiss his closed eyes and the golden curls that fell over his forehead, she continued her story musingly.

"Gott zu dank, I have already gotten across the Russian border, and now it's those Prussian police at Thorn. I saw how those two poor immigrants, like me, going to America, were so frightened when the police grilled them. They had their tickets but hardly enough money for their expenses. Everyone could see they were poor. One simply can't get through Germany without the required amount of money. The police show no pity. First they grill you, then they quarantine you, and you have an examination. *Ach,* examinations and quarantine, quarantine and examinations—*Gott weiss* what use all these formalities are! And why do they always pick on the poor Jews, with their laws and regulations? I am afraid they may quarantine me, too. If they should deport me now! I am still close to death. If they send me back, I will commit suicide. This is my only hope now—to go to America to my husband. I haven't anybody or anything left in Russia . . . I was in danger before, when I passed through Berlin. *Ach,* those police with their plumed helmets! One of them scrutinized me so closely—another minute and he would have asked for a passport. As if the tsar gives immigrants a visa! I thought I was doomed! But he looked at my boy with his golden curls and his harsh expression softened. I don't know whether at first he really meant to grill me and then changed his mind, or whether I just imagined he did because I was so frightened. Maybe I misjudged him. I have been knocked about so long, trying to get to Hamburg. However, I haven't been molested here since I entered the station. I am fortunate that I got by safely."

NOTE: Nahum Sokolow, known in America as President of the World Zionist Organization and Jewish Agency, has become famous primarily as a versatile writer and editor. His Hebrew style is colorful, exuberant and, what makes translating difficult, very idiomatic.

The following story, of which the author himself is the hero, is taken from the Jubilee Edition of his "K'sovim Nivhorim."—B. P. K.

And the poor woman reveled in her success, like a small child who sings in the dark to brace himself, because he is afraid.

I answered quietly. "I am indeed glad that you have come through safely. But, madame, what is it you would like me to do?"

"I am asking you to protect us if any danger arises."

At the puzzled look on my face, she explained: "Now we are on the train, going to Hamburg, where more new difficulties await the poor immigrant. They say the police examine us once even before we get there; also that they are on the lookout for those who didn't go through the quarantine. And if they find out I didn't, I am lost—that is, unless I am protected. And that is what I am asking of you."

I was moved to pity by her plight but could at the moment conceive of no way in which to help her. "Yes, the law knows no mercy," I remarked sympathetically. "It is cold, grim, indiscriminate. But, in what way did you think I might help you?"

"My idea is this—should an official approach me, I should like to tell him the child is yours and I am his nurse. Then he will not demand identification papers because he has no right to. You, sir, are traveling to England, Sweden, or wherever you will . . . Oh, Helgoland? There, then. You are taking with you your son and his nurse to your family there. And if I don't resemble a nurse now, I can easily make myself look like one."

The whole affair struck me as a joke! To make believe? To put on a Purim-farce in the month of Av?

"But why *this* make believe? Could you not be the mother of the boy and I the . . .

I did not finish. But she understood and said: "You are not sly enough, sir. You have not suffered, as I have, for so long. Misfortune teaches one to be cunning. A husband and wife and child traveling to Helgoland—*ach, nein!* That would arouse suspicion immediately. A couple does not travel so, without a servant; and the difference in our ages would also arouse suspicion. It is better that I be the nurse."

Without waiting for my answer, she donned a wide, white straw hat and a white apron, looking the while in a small mirror. "Many a time," she smiled reminiscently, "I played the role of nurse in a troupe."

Characteristically feminine, graceful, and quick, she had soon deftly wrought a complete transformation in her appearance. "Now," she laughed, "I am a nurse from Switzerland. I speak a little German, a little French, not with a Berlin or Paris accent, but with the special accent one uses in Switzerland. My name is Dorothea Sweebach, born February 22, 1868, in Basle, I have been in the service of wealthy people."

She quietly reiterated this bit of drama several times, till she knew it well. A joyous smile hovered about her pretty mouth; indeed, in her happiness she resembled the carefree child asleep at her side.

As I watched her, I almost forgot she was an unfortunate Jewish immigrant on her way to America. "What a wonderful nurse madame is!" I bowed.

"Are you not just flattering me?" she sighed. "Wouldn't I be recognized for what I really am?"

"Ach nein! With this hat, this

(*Continued on page* 28)

Jews Score 106 Points in the Olympic Games

By BERNARD POSTAL

Miss Ellen Preis, of Austria, who won the Olympic championship in the foils event of the women's fencing division.

JEWISH athletic prowess, once a negligible quantity, was forcibly called to the amazed attention of Jew and non-Jew twice this year, first at the Maccabiad in Tel Aviv, and more recently at the tenth Olympic Games in Los Angeles. As impressive as was the demonstration of Jewish brawn, speed and skill by the flower of Jewish youth at the Maccabiad, even more so was the unprecedented success of Jewish athletes from all parts of the world at the Olympic Games where Jews competed not as Jews but as Americans, Germans, Austrians, Danes, Frenchmen and the nationals of many other lands.

Among the 2,000 athletes representing 39 nations who took the Olympic oath at the opening of the quadrennial sporting festival in the Los Angeles stadium there were 46 young Jewish men and women wearing the colors of sixteen different countries. Of these 46, half eventually scored one or more points in the multitudinous individual events and a handful of others helped to tally points in the team events. All told, 106 points were amassed by the Jewish athletes in the individual events, more than the entire Canadian team, nearly twice that of the Dutch team, and double that of the Austrian and Irish teams combined.

To carry this statistical analysis one step further, it may be said that Jewish athletes accounted for 5 per cent of the points amassed by the United States, 25 per cent of those garnered by Hungary, 51 per cent of those accumulated by Austria, 8 per cent of those gotten by Germany, 40 per cent of those tallied by Denmark and 2 per cent of those scored by Australia. Nearly 29 per cent of all the points credited to the Jewish participants in the Olympics were scored by women.

Individual Olympic titles were captured by four Jews, two of whom were the so-called weaker sex. Miss Lillian Copeland, a Southern California law student, was the outstanding Jewish participant in the track and field events. By virtue of a titanic heave of 133 feet, two inches, in the discus throw for women, Miss Copeland not only won that event but established a new world's record. In the 9th Olympiad at Amsterdam four years ago she placed second in this event.

A second Olympic championship also fell to a Jewess, Miss Ellen Preis of Austria. In superb form and with surprising agility she amazed everyone, including herself, by defeating Miss Helena Mayer, also a Jewess and last year's title-holder, in the foils event of the women's fencing division. Miss Mayer, who represented Germany, finished fifth. Another first place in fencing also went to a Jew, George Piller, who led the Hungarian Sabre team to a one-two-three victory in that event. The last championship in an individual event to be taken by a Jew was in Indian club swinging in which event George Roth of the United States was unbeatable. These four first places netted the Jewish athletes forty points.

These two swimming aces, Stephen Barta (left) and George Brody, were the chief factors in the victory of the Hungarian water-polo team, which retained its Olympic title.

Two American stars—Al Schwartz (left), former captain of the Northwestern swimming team, and Sol Furth, hop-skip-and-jump artist. Both scored in the Olympics.

This total mounted to seventy when six other Jews won as many second places. By upsetting the expert swordsmen of Europe, Joseph Levis of Boston gave Uncle Sam an unexpected second place in the foils event of the men's fencing. Close behind Piller in the sabre fencing for men was Andrew Kabos of Hungary. His countryman, Karolyi Karpati, one of the twelve Jewish members of the Hungarian team and lightweight wrestling champion of Europe, emerged the runner-up in the lightweight division of the catch-as-can wrestling. The lithe little cloak and suit operator from Denmark, Abraham Kurland, repeated Karpati's achievement in the lightweight section of the Greco-Roman tourney. Trailing the record-breaking Bill Carr in the sensational 400 meter run was the bespectacled hero of Cali-

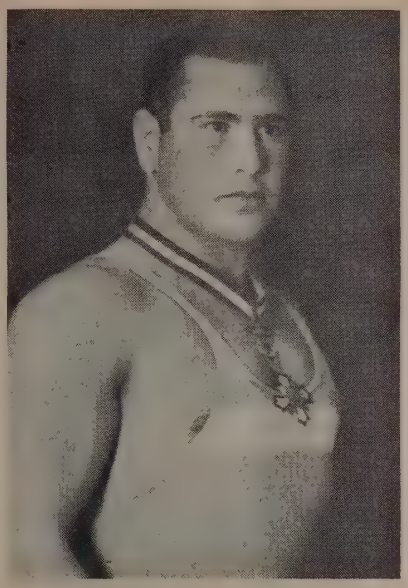
fornia, Ben Eastman, who had been expected to win this event. Philip Ehrenberg of the American team placed second in the Indian Club swinging.

The Jewish point total was boosted to 94 as a result of six third places, each worth four points, that were won by Jewish athletes. The good-looking Austrian giant, Nikolaus Hirschl, the only male Jew on the Austrian team, grappled his way to third place in the heavyweight division of the catch-as-can wrestling. Hirschl is not only a capable wrestler but a militant Jew. He is a member of the Austrian Hakoah and will carry to his grave two sabre wounds on his left arm, the result of an anti-Semitic student clash at the University in Vienna. The amazing Japanese natators were stopped from making a clean sweep in the 100 meter free style swim for men when Al Schwartz, one-time captain of the Northwestern University swimming team, crossed the finish line third. A similar victorious parade by the American mermaids was interrupted when little Else Jacobsen of Denmark took third in the 200 meter breast stroke. Attila Peschauer completed the Hungarian sweep in the sabre event for men by dueling his way to third position. The German counter-part of Lillian Copeland, Tillie Fleischer, hurled the javelin far enough to take third place in that event while Nat Bor of the United States, who was expected to win the lightweight boxing title, was off form and could do no better than third.

Six more points were added to the Jewish total through two fourth places. Both were scored by Jews from Germany. Emil Hirschfeld, former holder of the world's record in the shot put, suffered an off day and placed fifth to the man who broke Hirschfeld's record. Tillie Fleischer added two more points by trailing her fellow Jewess in the discus throw for women.

The grand total of 106 points was achieved through one fifth place and four sixth places. Miss Helena Mayer of Germany tallied two points in the foils event of the women's fencing. Sixth places were won by George Golding of Australia in the 400 meter run, Andrew Madarahz of Hungary in the discus throw, Sol Furth of the United States in the hop, skip and jump, and Norman Armitage of the United States in the sabre fencing, an event in which four of the six places were captured by Jews.

The achievements of Jews in the



Nikolaus Hirschl, a point-scorer for Austria in the wrestling event. He is a militant Jew.

team events was not unimportant. On two winning teams there were Jews. Joseph Neumann, well-known Jewish boatman, was the coxswain on the winning German boat in the four-oared crew race with coxswains. The New Zealand crew, which finished fourth in this race, had in its boat Max Solomon. One of the few teams to retain an Olympic title was the Hungarian water-polo team, an achievement made possible by the phenomenal playing of two Jews, George Brody and Stephen Barta, and the coaching of Dr. Leo Donath, president of the International Swimming Association. Ladislas Zabados was a member of the Hungarian 800 meter free style swimming relay which won fourth place.

Although long since forgotten, it may not be amiss to mention that Irving Jaffee of the United States won first place in the fancy skating event at the Winter Olympics last January at Lake Placid. These winter sports also counted in the final point total for the Tenth Olympiad.

Almost as prominent as the Jewish athletes were the Jews who acted as officials, managers, trainers and coaches. They were: Zoltan Duckstein, manager and coach of the Hungarian gymnastic team, which won second place; Charlotte Epstein, manager of the unbeatable American women's swimming team; Harry Berman, member of the Olympic Village Committee; Martin Klein, president of the Metropolitan A. A. U. and member of the American Olympic Committee; Dr. Leo Donath of Hungary, swimming referee; Charles L. Ornstein, member of the American Olympic Committee and coach of the winning American lacrosse team; Edwin Lindenbaum, athletic director of the St. Louis Y. M. H. A. and trainer of the American gymnastic team; Louis M. Berliner, youngest member of the American Olympic Committee and chairman of the physical education committee of the New Jersey Federation of Y. M. and Y. W. H. A.'s; Benjamin Levine, one of the boxing officials; and Helen Manson, physical instructor in a Minnesota high school, who was the trainer to a Polish woman athlete.

The following is the complete list of the Jewish athletes who competed in the Olympic Games, the events in which they took part and the countries they represented:

UNITED STATES — Lillian Copeland, discus throw; George Roth, gymnastics; Joseph Levis, fencing; Norman Armitage, fencing; Sol Furth, hop, skip and jump; Ben Eastman, 400 meter run; Irving Jaffee, ice skating; Al Schwartz, swimming; Nat Bor, boxing. HUNGARY— Karolyi Karpati and Charles Kellner, wrestling; Andrew Madarahz, discus throw; Michael Zoltan, rifle shooting; Attila Peschauer, George Piller and Andrew Kabos, fencing; George Brody, Stephen Barta and Dr. Leo Donath, water-polo; Ladislas Zabados and Andrew Szekely, swimming. GERMANY—Emil Hirschfeld, shot put; Helena Mayer, fencing; Tillie Fleischer, discus throw and javelin throw; Joseph Neumann, rowing. DENMARK—Else Jacobsen, swimming; Abraham Kurland, wrestling; Dr. Ivan Ossier, fencing. PORTUGAL —Manoel de Silva Ferreira and Jose de Andrew Guerra, rifle-shooting; Raphael Alfonso de Sousa, penthalon. AUSTRIA—Ellen Preis, fencing; Nikolaus Hirschl, wrestling. CANADA—Daniel Markus, 400 meter run; Fanny Rosenfeld, women's running team; Harry Cieman, 50,000 meter walk. NEW ZEALAND—Max Solomon, rowing. AUSTRALIA—George Golding, 400 meter run. POLAND—Fanny Weiss, discus throw. FRANCE—David Arnheim, 100 meter run. FINLAND—Eli Katz, 1500 meter run. ENGLAND—Harry Mizler, boxing. LATVIA—J. Rosenberg, shot put. CZECHOSLOVAKIA—Oskar Heksch, 10,000 meter run and the marathon; Andre Engle, 100 and 200 meter runs. SOUTH AFRICA—Isaac Duke, boxing.

Semitic Spain

By ANTONIO GANZALES de la PENA

THE government of the Spanish Republic has not yet taken any steps to improve the situation of the Jews already in Spain, to promote the return of the Sephardim to the land of their ancestors, or to make it easy for Jews of other countries to become citizens.

From a religious point of view the Republican constitution, promulgated on the 9th of December, 1931, differs from that of the former monarchy of 1876 in that the state religion was officially declared as Catholic by the latter, and was economically dependent on the state which merely tolerated the practice of other faiths. The Republic, on the other hand, allows absolute liberty of cults and also completely separates the Catholic Church from the Spanish state.

Protected by an unwritten law of custom and hospitality rather than by official toleration, atheists and agnostics as well as those of faiths other than the Catholic, have lived in Spain during the last two centuries without being cruelly persecuted. In the middle of the 18th century the doctrines of the French encyclopedists penetrated to Spain, and that movement which stood not only for free thinking but also for emancipation from the church of Rome, resulted in the first expulsion of the Jesuits from Spain and her colonies in 1767.

Evolution has proceeded in Spain, as in every other nation, though we will not say that she has lost her traditional Catholic spirit in the process. For it seems as though the Church, in losing her privileges, has given the faithful the opportunity to demonstrate their loyalty and reinforce their ardor. However, thanks to the new political regime, the government is dominated by an element, voiceless and latent under the monarchy, of indifferent, or frankly anti-religious tendencies.

Spain's religious problem is purely local. It is the struggle between the spirit of the Roman Church—which availed itself of Spain to Catholicize not only the peninsula, but also her enormous and ancient dominions, and the modern spirit, which pretends, without idea of conquest, to be more universal than traditional Catholicism, and to incorporate itself with the actual movement of Humanity. One is the past and the other the future.

Anti-Semitism cannot exist in Spain because, owing to the amalgamation of the Nordic and Celtic races with the aboriginal Iberians, who in turn were fused with the Semitic Phoenicians, Carthaginians, Arabs and Hebrews, all Spaniards have, to a greater or less extent, some Semitic blood in their veins.

In the shadow of the elevated in New York City is the oldest Sephardic cemetery in the metropolis. Some of the stones are more than 200 years old.

In 1492, the Catholic kings expelled the Arabs of Mohammedan religion, and the Israelites of Jewish religion, hoping in this way to accomplish the unity of a new nation composed of regions with widely differing interests. Fernando's kingdom of Aragon was trying to expand eastward by way of the Mediterranean, while Castille and Leon, under Isabella, were engaged in a struggle with the Mohammedan kings, and would have hurled themselves at Africa had not the unexpected fortune of Columbus directed their attention toward the Atlantic.

The inquisition was an attempt to unite the various elements of the peninsula in one faith. It attacked beliefs which differed from the dogma of the Catholic Church, but was not concerned with differences in blood or race. For this reason the kings of Spain and the Inquisition persecuted the Protestants of Nordic races with the same, or greater fury than they did members of the Jewish religion.

Before their final expulsion in 1492 the Jews were persecuted in 620 A. D., when an edict was promulgated obliging them to embrace the Christian religion, contrary to the opinion of Saint Ysidoro of Seville. In 694, Egica, the Visigoth King, assembled the last council of Toledo, in which, for the purpose of frustrating their plot with the Jews of Africa to de-

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The beautiful synagogue of Santa Maria La Blanca, in Toledo, which was built during the reign of Alphonse X, converted into a Christian church in 1405, and is today a museum.

The Story of Ben-Jehuda

The Man Who Brought a Dead Language Back to Life

By WINIFRED BALLARD BLAKE

THE story of Eliezer Ben-Jehuda is dramatic and unique. With undaunted spirit and iron will he lived to accomplish his life-long aim in the face of seemingly insuperable obstacles.

Born in an obscure village in Russian Poland, in 1858, he grew to manhood with the one idea of calling his people back to their ancient homeland. Even before Theodor Herzl, he dreamed of the rescue of his people from their age-long exile among all the peoples of the earth.

At the age of twenty he went to Paris to study, to fit himself for the task. His love of Hebrew brought him to realize that for *him* that task was to revive the ancient Hebrew language of his people and transform it into modern, living speech. He saw that only Hebrew could possibly unite that portion of the Jewish people who would return, because in returning they would bring with them every sort of language from the four corners of the earth.

In 1881, after three years of study in Paris, he decided to go to Palestine, but poverty and hard work had partly undermined his health, and he realized that he might not have long to live.

Quickly he must accomplish his task. Before leaving he wrote a touching note to his boyhood sweetheart back in Poland, bidding her farewell. In the face of bitter opposition from her family she at once set out to go to him, and they were married. His health began to improve, and though always a semi-invalid he went on with his chosen task. Together they went to Palestine and settled in Jerusalem, at that time a stronghold of religious intolerance and fanaticism.

As Ben-Jehuda had expected, he found among his people there a babel of tongues. It had been understood as a condition of their marriage that only pure Hebrew should be spoken between them or to any one else. His wife didn't know a word of Hebrew, but she had to learn it or else remain silent for life! Then persecution began. They thought him mad, a fool-

ELIEZER BEN-JEHUDA

ish dreamer, as he went about Jerusalem speaking only pure Hebrew and thus teaching them his vision. Bitter fury pursued him—excommunication, hatred, poverty, was his lot. He never yielded. After a time his wife died, leaving him with four little children. He sent the news to her people in Poland, and a beautiful sister of his wife came to care for him and those four. Later they were married and she has brought the children up with love and care. At one time Ben-Jehuda was put in prison by Turkish authorities through the conspiracies of his Jewish enemies.

Long after he went to Jerusalem a second Hebrew family rallied to his side. He managed to edit a Hebrew weekly, and gradually gathered a group of enthusiastic allies. He became the center of the Hebraic movement. Hebrew clubs grew up, with fines for lapses into any other language. Hebrew schools were founded, and Hebrew kindergartens, where children of three and six learned to sing and play and speak in pure Hebrew before they could read. They took their language home with them.

Then he began his great work for which these bitter years had been but the foundation. He began to make a complete Hebrew dictionary. When the World War came he was exiled from Palestine. He came with his family to New York. As one of his friends writes: "On our own shores in the placid summer of the warm Jersey seaside, Ben-Jehuda wrote the introduction to his dictionary. That was the contribution of Elberon, New Jersey, to Palestine."

When I first met him he was at work in the public library in New York, a grey-haired, courteous scholar. As soon as Allenby had taken Palestine from the Turk, and the British mandate came into effect, they returned to Jerusalem, where he continued his life-work. His iron will had carried him through all difficulties to a triumphant conclusion.

Ben-Jehuda lived to see the foundation of the great Hebrew University on Mt. Scopus outside of Jerusalem, where only Hebrew is spoken, and where, among other learned men, Albert Einstein holds a Professor's chair. As one of his race puts it: "Upon this mountain over 1800 years ago the Roman general, Titus Vespasian, had pitched his tent the better to direct the attack of his cohorts upon Jerusalem. From Mt. Scopus the order came to pierce the walls with battering-rams, to place ladders against them and for hordes of Roman soldiers to grapple with the brave defenders on the parapets. Jerusalem was taken amid the slaughter of thousands who resisted to the last. Masses of them were taken captive and dragged to Rome where their blood crimsoned the sands of the arenas. Today the Rome of Titus is no more. The Arch of Titus crumbles, and on the mountain which saw Jerusalem in flames, the descendants of *Judaea Evicta* gathered in the year 1925 to dedicate an edifice which proclaims to the world the return of the Exile. *Judaea Victa* returns to Mt. Scopus under right, not privilege, sanctioned by 51 nations of the world, and in the presence of representatives of all that is liberal in our present-day civilization, dedicates the Hebrew National University

(*Continued on page* 28)

A CROSS-SECTION

(Compiled with the aid

Edward Schiff, of Philadelphia—"the youngest cantor in the U. S." He has had that title for eight years, although today he is only 22. He came to America from Minsk, Russia, when he was 13. During the coming High Holidays, he will be assisted by a well-trained choir in a Los Angeles synagogue.

UNLESS continual expressions of support for Palestine which emanate from American Jewry take the form of "money, not sympathy", the Jewish Agency will be faced with the collapse of the majority of its activities in the Holy Land, Louis Lipsky, national chairman of the American Palestine Campaign, revealed at a meeting of the executive committee of that fund-raising body, in New York city.

Mr. Lipsky based his contention on financial reports made at a recent meeting in London of the administrative committee of the Jewish Agency, at which he was present.

* * *

ATTACKS by Arabs upon Jews in the city of Tunis are daily occurances, while the entire country of Tunisia itself has been in a disturbed state for the past two months. Several Jews have been wounded in these affrays.

Premier Edouard Herriot in Paris has offered assurances to the League to Combat Anti-Semitism that the authorities would take measures to prevent any recurrance of the anti-Jewish attacks, but that very night a gang of Arabs armed with knives attacked a cinema in the Jewish quarter in Tunis.

* * *

EARLY in November the Louis Marshall Memorial Scientific Building will be dedicated on the campus of the New York State College of Forestry, Syracuse University. Former Governor Alfred E. Smith, who is chairman of the board of trustees, is scheduled to be one of the participants. Mr. Marshall died three years ago.

* * *

THE Moscow "Emes", in a ringing editorial, has called for an end to the chaos in Biro Bidjon, Soviet Jewish Republic. The paper points out that 1315 workers, particularly builders, can obtain immediate employment there. A total of 8000 immigrants arrived in Biro Bidjon since January 1.

* * *

CONFLICTING reports in the Jewish press concerning the situation of the Jews in Germany have appeared recently. Some describe the German Jewish community as fearful of the immediate future, while other observers report that the danger is more exaggerated than real.

The fact remains that the Nazi press is more violent today than it has been for a long time. Should a new election be held, these organs defiantly declare, the Jews will be made the victims of pogroms during the sixty-day interim preceding the balloting.

On the other hand, political observers are predicting a sharp decline in the number of Nazi votes and a loss of about 50 Nazi seats in the Reichstag. This loss will be brought about because of the dwindling funds for Nazi propaganda, it is said.

Warned by the events of last Rosh Hashonah in Berlin, the Bar Kochba, a Jewish sports organization of that city, and the Federation of Zionist Student Organizations are today organizing defense units to protect the synagogues during the Holy Day services.

In Vienna, General Emil Sommer, famous war time Jewish general, has taken over the leadership of the Jewish Self Defense in Austria. General Sommer was recently elected chief of the Union of Jewish Soldiers. He considers that one of the major undertakings of that organization will be to protect the life and property of Jews against the anti-Semites.

* * *

DR. SOLOMON SOLIS-COHEN, Philadelphia, who is widely known in medical, literary, and Jewish communal circles, has celebrated his 70th birthday. He was one of the founders of the Polyclinic Hospital of Philadelphia, now known as the Graduate Hospital, and he has been honored with high office by many medical societies.

In addition to a host of other activities, Dr. Solis-Cohen was one of the organizers of the Jewish Theological Seminary and the Jewish Publication Society and is a member of the Health Committee of the Jewish Agency.

* * *

CUBAN Jewry has established a central Jewish organization to deal with the needs of the island community. This step was taken at a conference held in Havana with the participation of representatives of various Jewish groups. A second conference will be held soon when plans for the constitution will be formulated.

* * *

SO steady has been the growth of the Jewish Conciliation Court of America in New York City as an agency for settling civil differences of a Jewish nature during the past year, that it has received the consistent support of the State Supreme Court, and has inspired efforts to establish similar courts in Boston, Paterson, Dayton, Chicago, and New Haven, it was learned at the annual meeting of the organization recently.

* * *

"CALL it Eretz Yisroel" is the title of an interesting editorial in a recent issue of the *Ottawa Hebrew News* by Max Bookman, the editor. Mr. Bookman pleads for the use of this term, Eretz Yisroel, rather than Palestine, on etymological as well as sentimental grounds.

"Where is the expression Palestine derived?" the editorial asks. "Palestine, the word, represents the Greek form AYALOTIVN, of the Hebrew 'palish,' although in the Old Testament 'palish' is applied only to the land of the 'Pelishtine' or 'Philistines.' Among the Arabs there is the word 'Filistine.' To Zionists and Jews it will therefore be plainly seen that the expression Palestine is a misnomer for 'Eretz Yisroel,' the Land of Israel."

OF JEWISH LIFE

(rld-wide Jewish Telegraphic Agency)

A scene at the annual "County Fair" held by the Cleveland Jewish Orphan Home.

THE Eleventh Annual County Fair staged by the Cleveland Jewish Orphan Home attracted more than 700 persons—a larger audience than almost any since the dedication of the new Home.

The Fair grounds were named "Fairville", as the concessions and stands were arranged along four streets, and the small village motif was adhered to. There were 52 concessions and refreshment stands, and 100 children actively participated. The profits which resulted were added to the childrens' bank accounts.

The Handcraft Exhibit held in Alumni Hall attracted equally large crowds. Hundreds of articles made by individual girls and cottage groups in the Arts and Crafts program of the summer were exhibited and sold.

* * *

THE Cleveland Jewish Orphan Home has cut its budget by $33,000, reducing it from $180,000 to $147,000. The reduction was accomplished chiefly by salary cuts.

Fred Lazarus, Jr., of Columbus, O., was named president of the board; Adolph Finsterwald, Detroit, vice-president; Alfred A. Benesch, Cleveland, treasurer of the general fund; and Max E. Meisel, treasurer of the sinking fund. Michael Sharlitt was re-elected superintendent.

Several hundred graduates of the Home returned for the annual reunion. Louis Schreiber, Cleveland, was elected president of the alumni association.

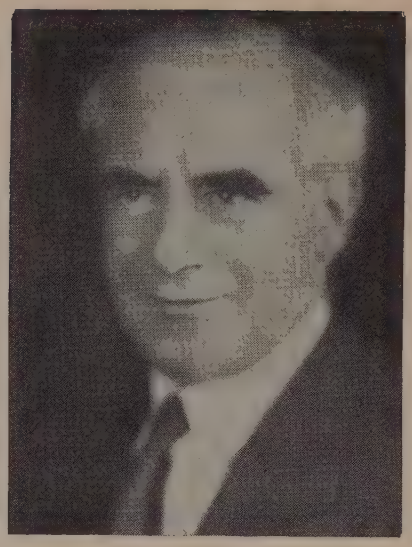
* * *

PROFESSOR RICHARD J. H. GOTTHEIL, for 45 years Professor of Semitic Languages at Columbia University has been granted a sabbatical year in which to work on important manuscripts in several European libraries. He will be 70 years old in the autumn.

* * *

THE praesidium of the Zik in Soviet Russia, under the presidency of Michael Kalinin, president of the U. S. S. R., has resolved that its most important duty is to carry out the resolution to establish a national autonomous Jewish unit in Bira Bidjan. Orders will be issued to all economic bodies in the Soviet Union regarding the method of collaboration with the upbuilding of Bira Bidjan, which is now to be considered a government enterprise.

Writing in the May 11 issue of *The Nation,* William Zukerman, well-known Jewish journalist of London, says of the flow of immigrants into Bira Bidjan, that "it may well become a landmark in Jewish history, no less important than the first emigration to America fifty years ago." He refers specifically to the new Soviet policy of opening Bira Bidjan not only to the Jews of Russia, but to Jews from any country in the world. Even some American Jews have availed themselves of this opportunity. Today there are several thousand already settled there, from many countries, and 12,000 more will be admitted during 1932. In 1933, at the end of the five-year plan, 50,000 Jews are scheduled to be living there, and in accordance with the original plan of M. Kalinin, the district is then to be declared an autonomous Jewish republic.



JACOB DE HAAS

A DINNER in honor of Jacob de Haas, prominent Zionist, was held in New York City September 14. Mr. de Haas's sixtieth birthday was the immediate occasion for the celebration.

The New York Zionist Region adopted a resolution of congratulations to Mr. de Haas, who "has played a significant part in preserving the lustre and courage of Zionist ideals."

* * *

MEMBERS of the British Parliament are daily flooded with leaflets and pamphlets containing violent and hysterical outbursts against the Jews, according to the *London Jewish Chronicle.* The source of this mysterious anti-Semitic propaganda was not named.

* * *

A HALF million dollar estate has been bequeathed to the city of Bridgeport, Conn., for the erection of a municipal auditorium, according to the will of the late Jacob B. Klein, former Chief Justice of the B'nai B'rith Court of Appeals. The bequest is the largest public gift ever made in Bridgeport.

* * *

A KINDERGARTEN curriculum to be used for children as young as four, in the teaching of the Hebrew language and Jewish customs, has been prepared for the United Hebrew Schools of Detroit by Bernard Isaacs, superintendent of the local schools, and Miss Leah Pike, head of the kindergarten department.

The curriculum is attracting wide attention, and requests for copies have been received from many cities in this country as well as from South Africa.

THE PRESIDENT'S PAGE

THERE is no influence as potent as the press. It has annihilated space and reduced the world until it has become a very small affair. Availing itself of the cable, telegraph, wireless and radio, the press has united the extremes of the universe, and what transpires at one end immediately becomes known at the other.

What the newspaper contains is accepted by the average reader as authentic and authoritative.

These observations are induced by the appearance within the last few weeks of editorials in a number of daily papers excoriating Hitler's attacks on the Jews of Germany and plainly saying that it may become necessary for other nations to intervene so that what has occurred in countries which have permitted pogroms and other outrages, shall not be repeated in Germany, and intimated that international diplomacy must not be permitted to stand in the way of averting a fresh blot on present day civilization.

I see in this arousal of public opinion a happy portent for our German coreligionists and, of course, for the menaced of our faith and others everywhere. If outrage against any part of the human family becomes the concern of other parts, even though national boundary lines may separate them, a brighter day for the oppressed looms ahead.

The *Cincinnati Enquirer* of August 26th contained an editorial herewith reproduced. It appeared to me fitting that I express to the editor the gratitude and appreciation of B'nai B'rith, and my letter published in the *Enquirer* of September 3rd is also herewith reproduced.

POGROMS

News from Germany is disturbing, sinister. That the nation is, politically, in dire turmoil, is occasion for anxiety and misgiving. The National Socialists seem willing to proceed to almost any lengths in the pursuit of their purposes and objectives. The Nazi ferment is working overtime. Pretext for the development of wilder passions seems to have been afforded by the condemnation of five men convicted of having committed political murder. The release of these men is demanded by shouting, singing, parading mobs—all the elements of possible red drama are present.

Perhaps most disturbing of all is the encouraged threat of violence against the Jews. Hitler himself has fostered this brutal sentiment of hatred toward fellow citizens. The situation presents a sad and ominous spectacle. The proud glories of Germany, intellectual and social, easily soon may be dimmed by this anti-Semitic tide of violence, which threatens men and women and little children. What of horror in this respect woefully has happened in Russia, in Poland, in Turkey and in Palestine conceivably may occur in the Germany made famous by so many of her sons who were Jews. It would seem to be the last straw if this inhuman violence should be unloosed upon the people of the land of Heine, Schiller, of Goethe.

When one envisions the ostracism, the conflagration, the murder, the torture which has attended the pogroms in Russia and other lands one must shudder before the awesome spectacle as before a glimpse of Dante's worst conception of hell. The prospect should move the entire world to prepare to prevent a repetition of such tremendous horrors and no quibbles or perversions of international diplomacy should be permitted to stay the hands of nations bent upon rescuing from massacre helpless people who happen to have a racial heritage different from that of armed and powerful enemy aggressors. — (From *Cincinnati Enquirer*).

* * *

HITLER AND THE JEWS

To the Editor of *The Enquirer:*

Dear Sir: In behalf of an organization including in its ranks Jews living in twenty-eight countries, I thank you for an editorial entitled "Pogroms" in a recent issue of *The Enquirer.*

Were it not a grim fact, it would seem impossible that intellectually enlightened Germany had so far lost its sense of justice as to well nigh accept the leadership of him who is hell bent on destroying a section of Germany's population, distinguished alike in the past and at present for its contributions to the best the world has produced in science, literature, music and other arts. Hitler, if sane, cannot believe that the Jew is what he depicts him to be. The Hitler Jew is the Jew of Hitler's creation. The Hitler Jew is the Jew of every anti-Semite's creation from the Pharaoh of the Exodus down to Hitler himself.

However, it is not of this I would write, but rather of what may stay this latest menace to civilization and the well-being of humanity.

You have sounded the keynote. With eloquence born of tragic truth you say: "When one envisions the ostracism, the conflagration, the murder, the tortures which have attended the pogroms of Russia and other lands, one must shudder before the awesome spectacle as before a glimpse of Dante's worst conception of hell. The prospect should move the entire world to prevent a repetition of such tremendous horrors, and no quibbles or perversions of international diplomacy should be permitted to stay the hands of nations bent upon rescuing helpless people who happen to have a racial heritage different from that of armed and powerful aggressors."

Ah, that's it! The Jew by himself is helpless. His help must come from an aroused world consciousness that the menace to the Jew in Germany is not a menace to him alone. He is the victim for the time being. The lasting victim is civilized society the world over.

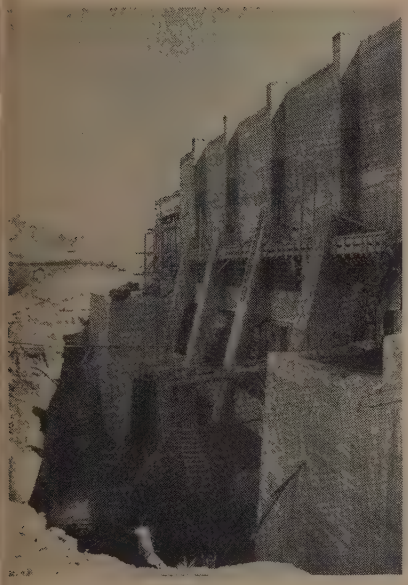
Justice, which knows neither creed nor country nor color, ought sound a knell warning all mankind that no nation may remain within the pale of civilization that wages a campaign of hate, such as is Hitler's. Let Germany be made to know in advance the calamity that awaits her if Hitler ascends.

Would that newspapers everywhere sharing *The Enquirer* views,

(*Continued on page* 29)

The Changing Face of Palestine

By NORMAN BENTWICH



The big central power house at Tel-Ur.

PALESTINE has made a surprising economic recovery from the calamity of the riots of August, 1929. That outbreak and the bitterness which it engendered between Jews and Arabs and between Jews and the Government threatened to cause a grave setback to the progress of the country and to discourage fresh enterprise. But Palestine has a remarkable power of recuperation. The growth of Jerusalem, the capital city, and the growth of the other chief towns is equally remarkable, and the expansion of the villages, if less spectacular, is not the less significant.

I had been away from Palestine for one and a half years, and had not seen several parts of the country for over two years; so that I could receive a fresh impression. The outstanding and most impressive change, indeed, is one brought about by the Government, in the roads of the country. Not only have the trunk roads —the northern highway which runs from Beersheba in the South to Damascus in the North and which leaves Palestine and enters Syria at the bridge of the Daughters of Jacob by the Waters of Merom, and the main highways from West to East, Jaffa to Jerusalem and Jericho, and Haifa to Nazareth—been brought to a condition of excellence which challenges comparison with that of the trunk roads of Europe, but the cross-country roads both in the plain of Sharon and the Jordan Valley and in the hill-country, have been improved out of knowledge. The Public Works Department has supplied the engineering, the rollers and the culverts, and the villagers have done the rough work, in many cases voluntarily. So you may pass from almost anywhere to anywhere in the country by car; and the peasants are rapidly abandoning the donkey, the horse and the use of their legs for the bus. It is one of the comforts of travel in Palestine, which has not been impaired by economic development, that advertisements are rigidly excluded on the wayside.

The signs of progress and expansion are apparent at every turn. Let me describe the impressions of recent journeys through the country North and South, dealing, be it noted, only with physical and economic changes. My first journey was to Haifa by the north road, through Nablus, Jenin, Afuleh, and Nazareth. The villages near Jerusalem have added a number of new stone houses, more pretentious than those of the pre-war days, though it is to be regretted that the domed roof is giving place to the flat roof or the red tiles.

Part of the electrification works on the River Jordan.

Nablus, which was sadly wrecked in the earthquake of 1927, is rising anew from both sides of the valley on the slopes of Gerizon and Eal. Its ancient Hebrew name of Shechem means the shoulder, and the town is now a shoulder to either mountain. The spacious family castles of the big Effendis, which were a feature of the old ruined town, are replaced by modern houses with their red roofs; and if there is a loss of some picturesqueness the building is more solid and more sanitary. Nablus, however, though one of the larger towns, has not expanded in numbers, and is still closed to Jewish enterprise. Jenin, the next town on the road, is less changed but justifies its

Beth Alpha, one of the progressive villages of Jezreel.

An avenue of trees in Palestine.

Hebrew name which means the City of Gardens, and there, too, Jewish enterprise has not begun to penetrate. Some ten miles to the north you come to Afuleh in the midst of the plain of Esdraelon. Afuleh cannot yet be considered to have fulfilled the promise of its promoters, yet it has at least emerged from the slough of despond, and contains some industries and many stores, and one decent public building—the synagogue. The current idea that the new Jewish Yishub is irreligious is a fallacy. It is true that many of the Chalutzim are not observant of prayers and ritual and are more enthusiastic for social justice. But, on the other hand, a considerable section of the settlers continue the old religious ways, and both in the towns and the agricultural villages new synagogues are springing up.

From Afuleh to Haifa you pass by Nazareth which is the most holy looking city in Palestine. It is all churches, convents and monasteries, set in gardens of cypress and palms. The industry and commerce of the town are entirely subordinate to piety. The road to Haifa along the ridge of the hills of lower Galilee overlooks the Jewish villages of Jezreel, and presents a continuous view of enlargement. One of the most hopeful and visible things is the increase of trees. The Balfour Forest planted four years ago begins to look like a wood; the plantations around the Jewish village of Nahalal, which were started ten years ago, are already something like a copse, and the slopes of Carmel begin to be shaded again as of old time. Development of another and less beautiful kind is shown by the Nesher Cement Factory, which belches forth its white smoke over the marshes of the plain of Acre. The factory is working double shift, and its output is increased steadily year by year and it even makes a modest profit. Its 200 permanent workmen are housed in a neat quarter around the factory.

Haifa itself is the most changed, and in some ways the most improved place in Palestine. It is preparing for its destiny as one of the principal harbors in the Mediterranean, the outlet for the trade of Persia and Iraq, as well as the commercial center of Palestine. The oil-lords are already busy extending their enterprises; the Shell Co., and others have a bulk installation, while the Anglo-Iraq Petroleum Co. has started work on the pipeline that is to bring to the harbor the product of the great Mosul oil field and will cost altogether ten million pounds. Sixteen hundred men are working on the harbor which, after Alexandria and Marseilles, will be the biggest in the Mediterranean and will enclose 300 acres of water. The mole which runs out over one mile from the Carmel point below the Monastery of Elijah is nearly completed in length if not in thickness; and the facade of the old town is completely changed by the reclaiming of the large frontage through the deposit of the sand that is dredged. The German Pier built for the landing of the late Kaiser in 1899, which was the favorite bathing place till this year, is now high and dry. Of the reclaimed area half is to be used for the purpose of the port itself, wharfs, sheds, a new railway station and Customs Offices, and a broad highway, and half for private warehouses and business premises. Meantime the residences of the principal citizens steadily climb the beautiful slopes of Carmel, and the prettiest "German Colony," which was for half a century the most comfortable suburb of Palestine, is now relegated to a humbler quarter. Such large industry as Palestine boasts is centered around Haifa. Besides the "Nesher" there is the Shemen factory for vegetable oils; the Grand Moulins, which is the largest milling industry of the country; and the Railway Workshops, moved down at last from Kantara where they had occupied Egyptian territory since the end of the war. A large space for an airdrome is reserved in the Kishon marshes to the north of the town; but at present the Imperial Airways have their Palestine station at the southern end of the sea of Galilee. There the flying boats arrive from or depart for Brindisi, and the airplanes take off for Bagdad and India. A few miles to the south of the airdrome is the most revolutionary industrial enterprise of Palestine, which has dramatically changed the face of the land. The waters of the Jordan and the Yarmuk, which formerly met beneath a picturesque rushing waterfall, are now led tamely and obediently in channels made by men to form in union a placid lake; and then, tamely and obediently again they pass through great iron tubes down a cemented slope to work the turbines which generate 20,000 horsepower of electricity. For it is here at Naharayim that the big powerhouse of the Palestine

The harbor at Haifa, destined to become one of the leading ports on the Mediterranean Sea.

Electric Corporation has been built, and the light is carried on wires across pylons that bestride the hills to Haifa and to Jaffa.

On the way from Haifa to Jaffa, through the plain of Sharon, the most striking change is the vast extension of the orange belt. Till recent years the orange orchards were centered around Jaffa. Now they are advancing rapidly, up the coast all the way to Acre, and a number of new villages and workmen's settlements are already established. The output of Jaffa oranges from Palestine will be trebled or quadrupled in a few years' time compared to what it was in 1925, and will amount to seven million cases a year. The principal town between the two ports is Tulkarem. Progress there is not marked but the town is now distinguished by a large and finely equipped agricultural school, being the Arab portion of the benefaction of Sir Ellis Kadarie which the Government has devoted to agricultural colleges for Arabs and Jews.

Jaffa with Tel-Aviv—or should one say Tel-Aviv with Jaffa—is now the largest city of Palestine, with a population of nearly 100,000. Jaffa, the Arab section, is still a rather muddled port despite the improvement of the quay, but it is splendidly picturesque on its Tell. Tel-Aviv is modernity and feverish enterprise embodied, but it lacks the feeling of history or beauty. It has been said to look permanently like an exhibition on its opening day, and it is always embarking on fresh ventures. The latest has been a fine stadium erected on a sandy strip at the mouth of the river Yarkon. Here was the scene of the international Jewish athletic festival of the Maccabiad. Then the exhibition building has been extended to house the Levant Fair, which was held in April, 1932, on a much larger scale than any previous trade exhibition in the country. Opposite these buildings stands the most solid-looking edifice in the Township, the Jaffa Station of the Electricity Corporation, which now receives the current from Naharayim. It is the comparative cheapness of electric power which has been the basis both of the development of industry in Tel-Aviv, and of the irrigation and extension of orange-groves for miles of country to the North.

The road from Jaffa to Jerusalem, forty miles in length, which mounts through the Shefelah to the plateau of Judea, is traversed by cars and buses in anything between one hour and two hours, so that road transport has almost entirely superseded the railway for persons and also for goods. An hourly service of buses runs each way, and during the season of visitors a second service was put on the road—and even then the supply fell short of the demand. The road is asphalted all the way; but to relieve the blackness there is some afforestation. The pass by which the road enters the Judean hills is a forest area of the Government, and with its pines, eucalyptus, wattles and carobs, begins to give the picture of the wooded country which Palestine of old must have shown. The "Men of the Trees" Society have started to plant an avenue by the roadside, and nearer Jerusalem the Jewish village of Kiryat Anavim, the Village of Grapes, is set in a belt of wood which recalls the Biblical name Kiryat Yearim, the village of forests.

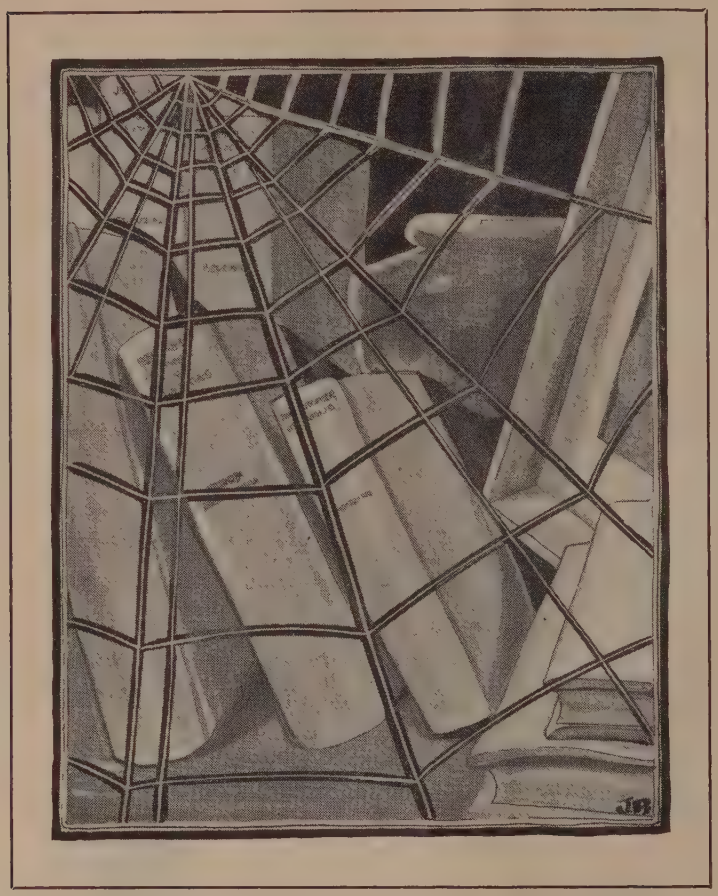
On the road from Jerusalem to the South, Hebron, Beersheba, and Gaza, signs of progress and of increasing population are less striking but still apparent. Hebron, indeed, has not recovered from the departure of its Jewish population after the terrible massacres of August, 1929. The old Ghetto within the town is absolutely deserted; and the burnt and wrecked Jewish houses on the outskirts of the town bear witness to those horrors. Nor has Jewish colonization begun to penetrate the wide-spreading plain between Hebron and Beersheba or between Beersheba and Gaza. The Government is boring for water in this plain, and if it finds it a new population may come. Beersheba remains a surprising example of town-planning in the midst of Bedou camps, for the German lay-out of the town which was built before and during the war has not been disturbed. Police barracks have been added, since the town is now the center of the policing of the northern part of the Sinai Peninsula that is in Palestine. And the Municipal Garden is distinguished from any other in the land by the adornment of a statue. It is a bust of Lord Allenby, and the work of the Palestinian sculptor, Melnikov.

Between Beersheba and Gaza the

(*Continued on page* 29)

The Truth Is Out of Print

Jewish Neglect of Pro-Jewish Literature is Widespread



By BERNARD G. RICHARDS

OUR strongest weapon in fighting racial prejudice and intolerance is vigorous literature, books and pamphlets, from the pen of Jews as well as non-Jews, who have written in behalf of tolerance and the exercise of full and unrestricted human rights.

It cannot be asserted that American Jewry has done very much to develop and strengthen the literature, either of apologetics or of general liberalism, especially directed against racial hatred and discrimination. Unfortunately, a number of important publications which were in circulation in former years, are out of print, and one has to search long and often vainly, before he can secure copies of works of a classic or standard type, revealing the true character of Judaism and Jewish aspirations and depicting the humanitarian role which we have played in the world and its progress. To a large extent the truth about the Jews is out of print. Out of print and unobtainable are a number of important books written either as summaries or outlines of Jewish endeavor and our place in the world, or penned more directly in defense of our people. Scarce books cannot, of course, serve as important weapons of intellectual combat nor as educational ammunition for the advancement of our claims. "He who runs may read"—but he who runs will not search for a book about Jews which has been out of print for fifteen or twenty years. Literature must be available and plentiful in order to attract attention and to exercise its beneficent influence, and in the battle between books, volumes which raise questions and run counter to prevailing notions are even under the best circumstances sidetracked and submerged. That is all the more reason why it is our duty to make pro-Jewish books more plentiful and more readily accessible.

New forms of derogation and misrepresentation crop up every little while, and it is not only necessary to keep the old books and pamphlets in circulation, but to build up a new literature which will answer critics and detractors in accordance with the spirit of the time and the advance of knowledge, at the same time marshalling anew all the facts and principles underlying the basic conception to which Jews adhere.

The dearth of intellectual ammunition of this kind and the disappearance from view of many notable works, may be more definitely indicated by specifically referring to a number of publications. The worst instance of neglect of this kind relates to Anatole LeRoy Beaulieu's "Israel Among the Nations," which is not only a brilliant defense of the Jews, but almost a panagyric of Jewish ethical values and ideals. The book, translated by Frances Hellman, was originally published in this country by G. P. Putnam's Sons in 1895. The volume which I have before me is dated 1900. There may have been another edition published a year or two later. Nevertheless, this book which has been so widely acclaimed by Jews and Gentiles alike, has been out of print for about 35 years.

The New York *Observer* summarized the merits of the volume in the following words, "This book is not so much a defense and vindication of the Jew as it is a statement of facts concerning Israel and its relations to modern national life. It is the result of broad culture and careful generalization from well established premises, and will repay perusal and study."

But it you want to secure a copy of the book today, you are put to the trouble of advertising for it or searching through innumerable second-hand bookstores, and then, if you find it, you are compelled to pay anywhere from $6.00 to $7.50. A very modest sum of money—say, one-half of the cost of a respectable *bar mitz-*

vah party—would put the volume into circulation again, and from the point of view of intellectual preparedness and fortification, the investment would be worth a thousand times the original outlay.

Dr. Ruppin's Book is a Valuable Reference Work

A thorough-going outline of Jewish life and thought in modern times is "The Jews of Today," by Dr. Arthur Ruppin, translated by Marjory Bentwich and originally published in 1913. This volume, too, has been out of print for many years, and it is rarely that a copy turns up in a second-hand bookstore. Owing to the statistics and other extensive scientific material into which the author enters it would be necessary to have the book brought up to date before it is re-published and made useful again, and this involves an outlay of labor as well as the ordinary expenses of publications. Presumably the author would find time to do his part of the work if the Jewish public showed sufficient interest in bringing this notable work into circulation again.

Dr. Ruppin, who has just completed his elaborate work, "Die Sociologie der Juden" has served our people in several different fields of endeavor and not least of his achievements is his painstaking work of research relating to our more recent history and struggle for Jewish existence.

An equally comprehensive and illuminating outline or summary of modern Jewish life is Israel Cohen's "Jewish Life In Modern Times," originally published in 1913. This valuable and useful volume, too, has been out of print for a number of years, or almost since the time of its original publication. Fortunately, Mr. Cohen, whose industry, accuracy and good judgment is deserving of all praise, succeeded about one year ago in bringing out a new and revised edition of the book, issued as heretofore by Dodd Mead & Co. To what extent the Jewish public is encouraging both author and publisher in purchasing and circulating this volume, I am not in a position to tell. Usually, the more serious books propounding the cause of Jews and Judaism receive a great deal of praise and very little patronage.

I come now to a different kind of book, dealing with a striking aspect of Jewish history or Jewish association with the discovery and growth of America, in which we should be especially interested. Dr. M. Kayserling's noted work "Christopher Columbus and The Participation of the Jews in the Spanish and Portuguese Discoveries" was originally put out by Longmans, Green & Co. in 1894 and then reprinted in 1907. This work was translated from the author's manuscript and with his sanction and revision, by Professor Charles Gross of the Department of History, Harvard University. The book, which received such wide and favorable attention in its day, was dedicated to the late "Lazarus Straus of New York As a Token of Esteem, and in Recognition of His Encouraging Interest in the Researches Contained in This Book." The author's indebtedness to members of the distinguished Straus family is further explained in the preface in part, as follows: "The question whether the Jews assisted in these discoveries has already heretofore been propounded, but it has never before been carefully investigated. The credit of having given the first impulse to the present work belongs to one of the most public-spirited citizens of America, the venerable Mr. Lazarus Straus, and to his son, Hon. Oscar S. Straus of New York, formerly Minister of the United States in Turkey and, since 1892, president of the American Jewish Historical Society. Entrusted with this honorable but difficult mission, I determined to visit Spain in order to complete my collection of material by exploring the Spanish archives and libraries. Such documents as I found there, I transcribed. They have been used with care in the text, and are printed in extenso in the Appendix."

Volume Contains Important Original Documents

It is needless to enlarge upon the significance of this volume and the important original documents which it contains. The chief point that I have to make is that the book is out of print, has been out of print for several years, and can be obtained only with difficulty, and at that, only on rare occasions.*

Several years ago, when I was experimenting with a publishing enterprise, I wrote to the publishers with the idea of purchasing the whole lot of remaining stock of the book or the plates of the same, if any plates were extant. There were neither plates nor stock in existence. To reset the book, of course, involves a larger outlay, and again it is a question of public Jewish interest to make such a volume more readily available.

Incidentally, a footnote in my copy of "Christopher Columbus" refers to C. P. Daly's "Settlement of the Jews in North America." The second edition of this book, edited by Max J. Kohler, appeared in 1893. At the present time, the volume is quite extinct.

Foreign Books Should Be Translated and Published

With so many important publications in English which were issued in this country, having been allowed to go out of circulation, it was, and is, probably too much to expect that a concentrated effort be made to have certain significant works from other languages translated and published with the object of enlightening general public opinion and counteracting all adverse attitudes and inimical points of view. There is, for instance, the famous book of Count Heinrich Coudenhove-Kalergi, "Das Wesen des Anti-semitismus" originally published in 1901 and re-issued in 1923, with an introduction by the son of the author, Count Richard Nikolaus Coudenhove-Kalergi, whose efforts in behalf of universal peace through the Pan-Europe movement in recent years attracted considerable attention.

True to the tradition of his father, the present Count Coudenhove-Kalergi published several pamphlets and magazine articles dealing in most sympathetic manner with the Jewish question. About five years ago when he visited this country, I had the privilege of a long talk with him and he then expressed keen interest in the possibility of an English translation of his father's book being issued, indicating at the same time a certain amount of surprise that there did not manifest itself among Jews of the present day, especially in view of all recent attacks, more appreciation of a book of this kind.

To emphasize the special merit of this volume, let me quote part of a review of the new edition of the book which appeared in the *Pester Lloyd* of May 4, 1923, from the pen of Dr. Bernard Alexander, a distinguished European publicist. He says:

* Since writing this article, I learned that a new edition of this book has been brought out with the generous assistance of Mr. Roger Straus. However, the fact that the book has been permitted to remain out of print for a number of years and that the original publishers were not sufficiently interested either to preserve the plates or bring out a new edition, I believe, bears out the general contention of my thesis. —B. G. R.

"Count Heinrich Coudenhove knew sixteen languages, including Hungarian, which he had taught to all his children. He was a Conservative, but a fair-minded man, intolerant of injustice. His chief intellectual interests were public affairs and philosophy. During his last years, religion acquired a strong ascendancy over his mind, and he became an enthusiastic admirer of the Trappist Order. To the end of his days he was a devoted Christian and Catholic.

"Why then did he write this book, which is a defense of the Jews? He admits in the preface that he was at one time an anti-Semite both in conviction and practice, partly because he abhorred the usurious extortions of certain Jews. He had an intellectual passion for getting at the bottom of questions. He says in his book:

"'Dependent on no one, and blessed with worldly wealth, I felt that I might indulge in the luxury of writing merely in the service of truth. I looked upon myself as the servant of every unbiased and unprejudiced man seeking the truth.'

"In the preface, the son says:

"'What impelled Heinrich Coudenhove openly to oppose anti-Semitism was his intellectual sympathy for truth for its own sake, not personal sympathy or interest. He was a cosmopolitan, with a wonderfully wide knowledge of men, and naturally free from the local prejudices of his country and uninfluenced by the shibboleths of ignorant sects and parties'."

Perhaps the work can best be summarized in a quotation which it contains from an utterance of Count Nicholas Bethlen, in 1870. "Whatever field of public life we scan, we find there Jews laboring industriously, and fighting all the foes of darkness. The more Jews, the more light."

A Study of the Jew

There is a similar book of a more recent origin and this was written by a Jewish author, namely the celebrated German philosopher, Constantin Brunner. In "Der Judenhass und Die Juden," first published in 1918, we have, according to the most authoritative opinion, a study of the Jew, his aspirations and relations to humanity of a really monumental character. In an estimate of the general work of the author, Dr. Ernest Alktirch, a friend and disciple of Brunner, we find the following statement:

". . . of Brunner's book we can say with certainty that here is something of the profoundest importance to Jews and Christians alike. It is a work which, like the 'Theologico-Political Tractate' of Spinoza, is characterized by an inexorable love of truth and a genius for clear thought which is not surpassed by Spinoza; it is, I believe, the foremost and most thorough work not only on the Jews but also on the State and on Political Parties."

So far not even a suggestion has come from any source for the possibility of making this remarkable survey available to English readers. Of the promise of an English version of Herman Cohen's "Die Religion der Vernuft," we so far have only a literary rumor.

"Israel Among the Nations"

An English translation of "Israel Among the Nations" by the late Dr. Joseph S. Bloch of "Die Oestreische Judische Wochenschrift" fame, was issued several years ago by Benjamin Artz in Berlin, but with the exception of the importation here of a limited number of copies, the book has not been made known or accessible to the Jewish readers, and least of all to the general public.

At the time of the Henry Ford agitation against the Jews, several books were published to refute the grotesque charges of "The Protocols of The Elders of Zion" and their embellishments in "The Dearborn Independent" and elsewhere.

"The Myth of the Jewish Menace in World Affairs" by Lucien Wolf (Macmillan), "The Jew and American Ideals" by John Spargo (Harper), and "The History of a Lie" by Herman Bernstein (Ogilvie) were issued in 1921. With the aid of the several organizations which act in matters affecting general Jewish interests, a considerable number of copies of these publications were distributed, but Mr. Bernstein's and Mr. Spargo's books are now entirely out of print and only some copies of the Lucien Wolf booklet remain obtainable. In addition to Mr. Spargo, several other non-Jewish friends came to our defense against the slanderous "Protocols" but of the writings of Walter Hurt, former Governor McCall of Massachusetts, William Hard and, among many others, Norman Hapgood (whose series of magazine articles were never collected in unified form) I believe only the little book of Dr. Horace J. Bridges, "Jew-Baiting: An Old Evil Newly Camouflaged," is now obtainable.

The immediate refutation of scurrilous attacks upon the Jews is of course necessary and useful, and the publicists, Jewish and non-Jewish, who are in a position to quickly marshall the facts and come to our defense should have our full gratitude and future encouragement. But there are several kinds of literature involved in the task of advancing the cause of our people, and while considering the matter, I have been impressed by the need also of a more extensive dissemination of the type of book which, rising above the class of mere apologetics, attains the higher sphere of more general and more profound exposition of Judaism and Jewish life. It is probably in the scarcity of books of this quality that our greatest moral loss is sustained.

Bibliography is, of course, not my specialty and I cannot claim to have given a complete list of all publications which may have been serviceable in protecting and enhancing the good name of our people, or at least of forestalling the development of further prejudice. I believe, however, that I have made it sufficiently clear that we have, as a people or community, to a large and lamentable extent failed to avail ourselves of the modern power of the printed word as a weapon of combat against intolerance and misunderstanding. A revitalized Jewish communal consciousness and larger sense of responsibility would seek to remedy this serious defect in the educational program of our community.

"We Need Books and More Books"

To refer to the idea of the Jewish mission, would at this time, lead me too far afield, but it is hard to resist the temptation to express surprise that the more active exponents of this theory have been so inactive with regard to educating the non-Jewish world and of endeavoring to bring it to our way of thinking. Regardless of the merits of the mission idea and for the moment leaving out the quarrel which many of us have with the manner of its presentation—as a reason for the existence of the Jewish people—Jews of all points of view should agree that we cannot become more acceptable to the world without our conception of life becoming more acceptable, or at least recognized and better understood. If it is not a question of converting Christians to Judaism, it is, in any event, a question of enlightening non-Jewish society. To that end, we need illuminating, persuasive and convincing books, books and more books.

THE PRINTED PAGE

LEWISOHN CONTRIBUTIONS

Expression in America, by Ludwig Lewisohn (Harper & Bros.). $4.
The Golden Vase—Ibid. $2.

THERE is an irony of print as well as of fate. In his scholarly youth, Ludwig Lewisohn had an intense ambition to become a professor of English in an American university. It was, to him, a far more reasonable goal than it appeared to be to the men above him in the university hierarchy. He was presumptuous, they declared. How could he, a foreign-born son of foreign parents—German Jews, at that—ever hope to sit above native Americans and teach them the glories of their ancestral tongue?

Well, who are the gentlemen that, in their own presumption, sought to slay that ambition in Mr. Lewisohn? What have they done? How well do they write, or think in, the language that they would have denied to the author of "Upstream"? Deponent knoweth not. In the meantime Lewisohn has become professor to the youth of America in a sense far more inclusive than that of the college. And, to cap the irony, his large class is composed not only of Jews but of those very natives whom, it was feared, he might have corrupted.

These reflections are prompted, not by the novels of Lewisohn; the man's fiction, to me, is distinctly inferior to his criticism of life and letters. I have in mind, especially, the reception of "Expression in America," which is, in form and treatment, among the most original documents that our national literature possesses. This is not to imply, of course, that one agrees with every principle and every finding that Lewisohn enunciates in that notable work. What is subtly very important about the book is this: here is a thorough revaluation of our literature, from the earliest days to the present, achieved without the cumbersome apparatus of dates and titles and the other impedimenta of the conventional literary history; it is by a Jew of international reputation; and it is accepted by Gentile leaders the country over as a labor of salient insight.

"Expression in America" forms a solid basis for true literary appreciation in any tongue, in any age. The private metaphysics of the author give to it a personal character rather than a too objectionable coloration. Lewisohn expresses himself with his customary felicity, and in a smooth style that for one reader, at least, could stand occasional friction. Not the judgments are here important, so much as the humaneness out of which they arise.

The short novel entitled "The Golden Vase" is, in reality, a defense of Lewisohn against his critics. To be sure, it indulges a not very convincing platonism of passion, but one may read between the lines and envision Mr. Lewisohn among clippings of adverse reviews, rising not too heatedly to his own justification. It is not for the followers of the man's Jewish fiction; on the other hand, no student of the man himself should miss it. It is, in its special way, an excellent Lewisohnian document.

ISAAC GOLDBERG.

* * *

CHASSIDIC TALES

The Golden Mountain, by Meyer Levin (Cape and Ballou). $3.

WHAT Mr. Levin has done, and done very well, is something that has long been asking for achievement. He has gathered the legends that have grown up around the name of Rabbi Israel, the Baal Shem Tov, and numerous accounts centering about Rabbi Nakhman of Bratslav, prefixed an interesting introduction, and set them forth in his own imaginative language. Moreover, he has enlisted the artistic aid of Marck Szwarc—I suppose in this country we should call him Mark Schwartz—and provided the book with most appropriate illustrations.

The result is that in "The Golden Mountain" we have a very attractive volume of Chassidic tales to delight young and old. It is in such popular creations as this that the great Isaac Leibush Peretz found the spirit of so many of his own inimitable stories. Here are the fruits of Jewish folklore, interpreted with sympathy and understanding.

ISAAC GOLDBERG.

* * *

A VERSATILE POET

This Calvacade, by David Weissman.

BEAUTY is the dominating tone of the tiny collection of poems, "This Calvacade", by David Weissman, California Jewish journalist. The poet's fancy is that of a wanderer, a vagabond in love with life in all its forms, seeing it clearly as beautiful to the core, and expressing himself sincerely and naturally without sacrifice of reality.

There is whimsical fancy in "Humoresque" and "A Pair of Shoes"; the joy of freedom in "The Road"; tender appeal in "The Virtuoso"; emotional tenderness in "The Memories"; passionate feeling in "Moods"; all combined with the mechanical intensity of "The Machine Age" and the swaying rhythm in "To a Jazz Singer". MIRIAM GUTSTADT.

The Beloved Rabbi

An Account of the Life and Work of Henry Berkowitz

by MAX E. BERKOWITZ

This life of Henry Berkowitz by his son traces the career of one of the first American-trained rabbis, twenty-nine years Rabbi of Rodeph Sholem Congregation in Philadelphia, first secretary of the Central conference of American Rabbis, founder and Chancellor of the Jewish Chautauqua Society, member of the Vice Commission of Philadelphia, author, lecturer and civic worker. The book includes a number of sermons and addresses delivered by Dr. Berkowitz and appreciations of his work and character by Dr. William Rosenau of Baltimore and Rabbi Louis Wolsey of Philadelphia. $2.50.

At All Bookstores

THE MACMILLAN COMPANY

NEWS OF THE LODGES

Mrs. Bertram (right) congratulating Mrs. Tarlow.

"B'NAI B'RITH has no doubt accomplished a great deal, in that it has brought multitudes of Jews together on a common plane, making them conscious of the fact that despite social distinctions and theological disagreements they are all children of Israel," declared Mrs. Rebecca Browne Tarlow, winner of the first prize in the Speakers' Contest held during the recent convention of District No. 4 at Salt Lake City. Mrs. Tarlow, who is a sister of Lewis Browne, the popular author, is president of Portland (Ore.) Auxiliary No. 2. She was presented with a silver loving cup by Mrs. Rose G. Bertram, President of the B'nai B'rith Women's Grand Lodge of District No. 4.

"Our Order is accomplishing most, I feel, through its activities in the universities," continued Mrs. Tarlow in her prize-winning talk.

"Jewry is spilling over—at the top. We are losing the best of our younger generation, and that is why I feel that the B'nai B'rith Hillel Foundations are the most effective project our Order has yet undertaken."

* * *

RABBI I. J. SARASOHN, president of Sholem Lodge No. 78, Leavenworth, Kans., and chaplain of the local American Legion post, was chosen to present the cup won by James P. Langford as the best candidate of this year's C. M. T. C. at Ft. Leavenworth.

Seattle Lodge Heals Three-Year Breach

AFTER a breach in the ranks which has divided the members for three years, Seattle (Wash.) Lodge No. 503 is once more unified.

This was accomplished at a special meeting in honor of all past presidents of the lodge. A large attendance was attracted to the gathering; Rabbi Samuel Koch occupied the president's chair. Leo A. Meltzer, president of the lodge, called the meeting.

"My purpose," he said at the meeting, "is to bury the hatchet and make possible a re-birth of friendship between warring factions in the lodge. Old-time grievances will go by the board, and the traditional spirit of B'nai B'rith, that of harmony and brotherly love, will again find its way to Seattle Lodge, I hope."

Nathan Straus A. Z. A. Chapter is Active

THE Western A. Z. A. convention and tournament will be held in Los Angeles this December, with the Nathan Straus Chapter acting as hosts. Nineteen chapters from all over the Pacific Coast will send representatives. In addition to numerous social affairs, the host chapter is planning a basketball tournament, an oratorical contest, and a debating contest.

After winning the baseball championship by going through the entire season without a single defeat, Nathan Straus Chapter won the Western Conference track championship when they piled up 52 points as contrasted with a total of only 32 points for all the other contesting chapters combined.

As though not content with these achievements, the chapter went out and won the senior interclub one-act play contest.

As a result, the annual installation of officers was a gala event. The chapter was presented with three beautiful silver cups. The ceremony was held in connection with that of the Lena Straus Jr. Auxiliary.

This is one of the reasons why Reno (Nev.) Lodge No. 760 has increased its membership by 33% since the first of the year. The picture shows Brother Harry Ginsburg of that lodge, who recently had the pleasure of witnessing the initiation of his three sons into Reno Lodge. Left to right: Edward, Leo, Harry, and Sam Ginsburg. The Lodge has shown splendid activity all year, and vows it will increase its membership by 100% by December.

Louis Cohen and Other Officers Bring New Life to District Grand Lodge No. 7

INITIATING a new movement in District No. 7 by making personal contact with every lodge in Mississipi has proved to Louis Cohen, president of the District, that it is well worth the effort and time. He and Brother Ellis Engel of Jackson, Miss., spent a week touring the state by motor car. Great enthusiasm was evinced in Mississippi B'nai B'rith circles as a result.

Louis Cohen

The story of the Order was brought to the membership in a manner which they will not forget. Perhaps 90% of those visited never had the privilege of attending a Grand Lodge convention.

Brother Cohen thinks it is the salvation of the smaller lodges especially. It arouses interest and brings them back to life and activity. He is now planning a similar tour of each state in his District.

With the assistance of Charles I. Cooper, editor of the *Jewish Chronicle*, Brother Cohen has contacted the leaders of the Jewish community of Amarillo, Tex., with the view of bringing to life the lodge in that city.

Brother Cohen took another trip in the interests of his District, this time with Brother Milton W. Goldberger of Memphis, vice chairman for Tennessee. They drove from Memphis to Brownsville, and thence to Jackson, Tenn., where, with local lodge officers, a mass meeting was arranged, with Brother Cohen as the speaker.

Nashville was the next stop, and the lodge there, at a well-attended meeting, pledged 100 new members. Brother Manuel Eskind will head the drive.

Chattanooga was next, and the support of the local lodge was pledged by the president and the secretary. The possibility of holding the state convention in Chattanooga was discussed.

At Knoxville, where the lodge has been inactive for two years, Brothers Cohen and Goldberger succeeded in reviving it and obtaining 25 new members. Nathan Marks was named president; A. A. Levy, vice-president; H. T. Kern, secretary, and Jacob Reich, treasurer.

Brothers Cohen and Goldberger then returned to Brownsville, where the former addressed a large meeting.

* * *

TWO lodges in District No. 7 have reported very successful picnics during the summer. More than 350 persons attended the affair given by B'rith Sholom Lodge No. 754, Wynne, Ark. The guests were from the Tri-States, and represented Forrest City, Brinkley, Augusta, Parkin, Earle, Jonesboro, Truman, Marked Tree, Memphis, Little Rock, Manila, and other towns. Brothers Harwig Peres and Leo Bearman delivered inspiring addresses.

One hundred and fifty people attended the picnic given by the lodge in Ardmore, Okla.

* * *

Director of Special Activities Finds B'nai B'rith Enthusiasm Nation-wide

(Richard E. Gutstadt, Director of Special Activities of the Order, traveled to the Pacific Coast and back during the summer. What follows is his own impression of B'nai B'rith enthusiasm throughout the country.—Ed.)

If there be any one who is skeptical of the extent of B'nai B'rith organization and enthusiasm, he need only cross the continent to be set right.

From Winnipeg to Regina, Saskatoon and Edmonton, down to Calgary and west to Vancouver, is a great domain. Many are the thousands of square miles of Canadian prairies included within this boundary, but the measure of respect accorded by the Jewish communities of the several Canadian cities for the constructive value of B'nai B'rith is almost as limitless as the huge territory itself. Everywhere the enthusiasts are in evidence, and the proverbial Jewish hospitality is manifest. One finds his co-workers avid for news. The depths of their desire to render service is easily discerned.

Richard Gutstadt

Down the Pacific slope from Vancouver to San Diego, B'nai B'rith retains its proud position. Its meetings are largely the centers of Jewish life and Jewish discussion. Its leaders represent constructive Jewish sentiment in their many communities. The great Wider Scope program remains close to their hearts. Despite the difficulties from which the many communities are striving to emerge, they remain none-the-less loyal to the altruistic conceptions of their Order. The new determination for the more generous support of the Wider Scope program has entered into their purpose. Both the Grand Lodge of the women and that of the men have consecrated themselves more seriously than ever before to the Order's need. "Hillel Foundations, A. Z. A., and Anti-Defamation work must not stop!" they say.

With this cheering picture of the reborn spirit of our Canadian brethren, and the unquenchable ardor of our brethren in the far West, one is compelled to believe that the current Grand Lodge year will mark the upward turn in the affairs of B'nai B'rith.

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Special floor reserved for ladies. Guest rooms are all outside with bath, circulating ice water, bed-head reading lamp and Servidor. Automatic garage facilities.

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2500 ROOMS
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RABBI Bernard Heller, Director of the B'nai B'rith Hillel Foundation at the University of Michigan, has been awarded the degree of doctor of philosophy by that university. His thesis, "Stoic Elements in the Philosophy of Spinoza," was lauded by scholars.

* * *

B'nai B'rith and Elks Hold Joint Meeting

MORE than 1500 members of Los Angeles Lodge No. 487, B'nai B'rith, met jointly with the Los Angeles Lodge of Elks, recently. Good will was stressed at this meeting as the prime necessity between the various groups in America.

Municipal Court Judge Benjamin J. Scheinman, past president of Los Angeles Lodge No. 487, as well as a prominent member of the Elks, was active in organizing this inter-fraternal meeting. Rabbi Edgar F. Magnin was the principal speaker. Judge Marshall McComb acted as chairman of the joint gathering. Judge Thomas P. White, a prominent Elk, and former State Commander of the Knights of Columbus, delivered the welcoming address to members of B'nai B'rith, and Aaron Riche, president of the local B'nai B'rith lodge, responded. Brother Riche introduced the officers of B'nai B'rith, including Sig Lipman, then president of District No. 4.

* * *

THE Players of the B'nai B'rith Hillel Foundation at Ohio State University scored another hit with their Spring Production of three plays. They presented two one-act plays, "The Inn of Discontent," and "The Clod," and a Gilbert and Sullivan musical cantata, "Trial by Jury." The criticism of the local press was unusually enthusiastic.

The Foundation, together with Avukah, held a most unusual and attractive exhibit of Palestinian art in Columbus recently, including works by the late Boris Schatz and other Bezalel artists, as well as Palestinian folk art, both Arabic and Jewish.

* * *

ISIDOR LEWI, who was president of Gideon Lodge No. 140, Albany, N. Y., as far back as 1872, has celebrated his 82nd birthday. He is a veteran newspaperman, who has met every President of the United States from Lincoln to Hoover.

King David Lodge Grows Apace

Sam Levitin

AT the close of the last season, King David Lodge No. 641, Madison, Wis., initiated fifteen new members. The lodge is now looking forward to one of its most active seasons, beginning in September. Sam Levitin is president.

Since the first of the year, King David Lodge has acquired 25 new members. In fact, the lodge's "new lease on life" has been largely acquired by virtue of the enthusiasm engendered by membership efforts. Special smokers and other social affairs in the interests of membership drives had the added value of stimulating renewed good fellowship among the members themselves. Rabbi Max Kadushin, director of the B'nai B'rith Hillel Foundation at the University of Wisconsin, and Judge I. B. Padway of Milwaukee, a member of the General Committee, delivered addresses at these affairs.

The new A. Z. A. chapter in Madison is the special protege of King David Lodge. The lodge recently conducted a Wider Scope drive, and is now completing a thorough survey of Madison Jewry to aid in effecting a 100 per cent citizenship status.

The lodge held an open George Washington Bicentennial Meeting, and meetings in honor of Justice Cardozo, Felix M. Warburg, and Julius Rosenwald.

Essayists!
Writers!
Students!

The "Magnolia Street" Essay Contest

has been extended to October 20 by Farrar & Rinehart, publishers of this great novel by Louis Golding. All Jewish college students may enter. Read "Magnolia Street" carefully, then write an essay of not more than 900 words on "What American Jews Can Learn From the Message of 'Magnolia Street.'" The prizes are gorgeous!

Send all essays—by October 20—to

B'NAI B'RITH MAGAZINE
70 Electric Bldg. Cincinnati, O.

A VERY successful outing was recently given at the B'nai B'rith Home for the Aged in Yonkers, N. Y., by Chananiah Lodge and its Auxiliary, of New York City. Interesting entertainment was presented for the delectation of the inmates of the Home.

* * *

B'nai B'rith Members Go Through Fire to Found A. Z. A. Chapter

BROTHERS Ben Glass, director of A. Z. A. for District No. 6, and Nathan Wahlberg, a member of the Supreme Advisory Council, literally went through fire recently to found an A. Z. A. chapter in Madison, Wis.

Together with several members of Milwaukee Chapter No. 39, they drove 86 miles, from Milwaukee to Madison, to install the chapter. Within seven miles of Madison, Brother Glass's car crashed through a fence and burst into flames. Everyone in the car was slightly injured, but after hasty medical treatment they all showed up at the installation, and with bandaged arms and hands, and scarred faces, carried through the ceremonies impressively.

The new chapter has 37 members, and already is proving itself an outstanding group. Largely responsible for its progress, Brother Irving Rosen of King David Lodge No. 641 has labored with them since their inception. Under his supervision and guidance the boys carried out a complete Sabbath Day program, an all-city dance, and a play.

* * *

BROTHER Judge Simon W. Rosendale, of Gideon Lodge No. 140, Albany, N. Y., recently celebrated his 90th anniversary. He has been a member of B'nai B'rith for nearly 70 years. In reply to President Alfred M. Cohen's letter of congratulations and best wishes, Brother Rosendale wrote:

"Pray accept assurances of deep appreciation and thanks for your kind greetings—they bring to mind the many years of my activity in the affairs of the Order. It is nearly seventy years since I united with it and was in association with a number of its surviving founders. It is a satisfying thought the the Order has so greatly extended its jurisdiction and is officered by so capable, loyal and devoted members. May it ever prosper in its beneficent work."

Cleveland Lodge Gives Books to Library

AS a memorial to the late William R. Weidenthal, Cleveland Lodge No. 16 has presented the Cleveland Public Library with a collection of Jewish books. Mr. Weidenthal was president of Cleveland Lodge in 1916.

The books will be placed in the special Jewish section of the Library. Joseph L. Weinberg presided at the gathering, and Miss Linda A. Eastman, city librarian, accepted the volumes in behalf of the Library. Michael Sharlitt, superintendent of Bellefaire, paid a tribute to the departed, while J. Lehman Witte, representing the Temple Alumni Association, of which Mr. Weidenthal had been president for seven years, lauded the service of the deceased as a worker for that organization.

* * *

The B'nai B'rith Hillel Foundation at Austin, Tex., is now established in new quarters. Above, a glimpse of the living room, spacious and beautiful.

BY doing its share to further the ideals of the Hebrew Prophets, B'NAI B'RITH can help bring about a closer bond of friendship among all nations, Rabbi Isidor Rosenthal declared in his Memorial Day address before District No. 3's recent convention.

"We are living at a time when the entire civilization of mankind is hanging on the abyss of destruction," he said. "I am saying this to you on this Memorial Day as members of a fraternal organization founded in part for patriotic purposes, founded to bring home to its membership the value of the American principles of free government. And why do I say this to you? Because it is firmly written in my heart and soul that there has been no religion that has ever attempted to lead the world, that has been more insistent upon what we need today, the need of social justice, than has the religion of the Jew."

* * *

DR. Hyman I. Goldstein, Camden, N. J., three times president of Camden Lodge No. 915, and a former member of the General Committee of District No. 3, recently presented scientific medical papers before the New Jersey State Medical Society and the American Therapeutic Society.

* * *

AUSTIN Lodge No. 1100, Chicago, is planning many novel affairs for the coming season, as well as an extensive membership drive. Organized only four years ago, Austin Lodge has a proud record of Jewish activity, and its social programs have brought together in lasting friendship many Jewish residents in the proximity of the lodge who would probably never have met in any other way. Several of its members are prominent in District No. 6 affairs.

Austin Lodge is also proud of the fact that it is the sponsor of Austin Auxiliary No. 90, which is the largest and most active of the auxiliaries in the District. Mrs. Dorothy Feinstein, its president, has been elected to the general committee of the Women's Grand Lodge of District No. 6, and Mrs. B. C. Bolotin, the past president, is historian of the Grand Lodge. The Women's Grand Lodge itself was created on the recommendation of Brother Bernard C. Bolotin, past president of Austin Lodge.

* * *

"JEWS IN ART," was the most ambitious art exhibit ever put on by the B'nai B'rith Hillel Foundation at the University of Michigan. It featured a collection of paintings from many of the leading Jewish artists of the country, including A. Raymond Katz, Alexander Zeitlin, Emil Armin, and others.

Members of the Shanghai (China) Lodge No. 1102, had their picture taken at a recent meeting. The officers, seated, are, from left to right: M. J. Nathan, guardian; H. A. Meyer, warden; E. M. Birgel, treasurer; R. D. Abraham, monitor; F. Reiss, president; C. S. Gubbay, vice-president; L. Greenberg, recording secretary; L. Kadoorie, corresponding secretary; and E. M. Gran, assistant monitor.

SAM BLUM, past president of the B'nai B'rith lodge in New Orleans, and one of the best known merchants and civic workers in that city, died at his home there last month at the age of 73. For 30 years he had been secretary of the Hebrew Rest cemetery, and at the time of his death he was actively engaged with the Jewish Children's Home and the Leo N. Levi Memorial Hospital.

* * *

BROTHER Isador Sobel, president of the B'nai B'rith Home for Orphans at Erie, Pa., has been honored by being re-elected president of the Erie County Bar Association. He is the only president of that organization ever re-elected. During the past year he introduced many valuable innovations into the program of the Association.

* * *

CUTTING IT SHORT

The proceeds of a successful picnic given by Santa Monica (Cal.) Lodge No. 1028 on September 25 were turned over to the Wider Scope Fund.

Delegates from Colorado, Wyoming, and New Mexico attended the annual Tri-State Convention in Denver September 4. Brother Samuel Goldstein, president of District No. 2, delivered the principal address.

Samuel Lodge No. 668, Vancouver, B. C., will follow up its first meeting of the season, Sept. 6, with a Yom Kippur dance. The ladies' auxiliary will help arrange the latter affair.

Manhattan-Washington Lodge No. 19, New York City, opened the fall season Sept. 8 with a short business meeting and a get-together social gathering.

A large crowd turned out for the Weenie Bake given by Santa Monica (Cal.) Lodge No. 1028.

On his western trip, Richard E. Gutstadt, Director of Special Activities of the Order, spoke at a special meeting of Oakland (Cal.) Lodge No. 252. The next meeting of that lodge was entertained by an illustrated lecture on "The Near East and the Holy Land" by Dr. Harold R. Becker.

A Curl of Gold

(*Continued from page* 9)

apron, and the delightful German-Swiss accent? Upon my word, should the entire police force come here, they wouldn't recognize you. . . . *My* name? Herr Goldwin Schmid."

She repeated the name several times. Then she gave me her beautiful white hands; we bade each other goodnight and parted.

II.

THE hours passed. I could no longer sleep, for I was impatient and excited as my new friend.

Before we reached Loewenburg, we gently awakened the child to let him in on our secret. After he was dressed I played with him. Four years old, he surveyed his new surroundings, confident and inquisitive. A little wandering Jew!

We both now busied ourselves with teaching him his part in this strange farce.

"So, *mein liebchen,* you will remember what I have just told you. I am not your mother now, but your nurse, and you must call me 'Fraulein.' And this gentleman, our friend, you must call 'Vater.' Do you understand?"

"Yes." He opened his thoughtful eyes and diligently proceeded—with the knowledge he had just gained—to lie. "Yes, Fraulein!"

She embraced the boy passionately and said: "Remember, if people come and ask about our names, you must not answer. And be sure to call me 'Fraulein' and our friend, 'Vater.' If you don't, if you forget, those bad people will take away all we have and we will never get to our real father."

"Don't worry, I'm a big boy and won't forget; they won't take me."

III.

A LURID pencil line of gray against a sky of slate announced the dawn. My watch showed 5:20. We were near Loewenburg. In a moment, the conductor growled, "Loewenburg, ten minutes!" Presently a fierce, grim police captain, fingering his stiffly-curled moustache, pompously boarded the car, followed by two subordinates who also bore an air of authority, almost of arrogance.

As the captain scrutinized me, I pretended I had just awakened, and asked what he wanted, my friend repeating the question.

"Aren't there any immigrants here?" he demanded peremptorily.

"I am Herr Goldwin Schmid. What is this questioning for?"

"Just a minute, sir. Who is this lady?"

"Dorothea Sweebach, a nurse from Switzerland," she returned unquaveringly.

"And the boy? Isn't he an immigrant?"

"*Nein!*" the child cried. "This is 'Fraulein' and this is 'Vater'!"

Now, I decided, was the time to express resentment, to talk with authority. "Pardon, Herr Kapitan, but such grilling is entirely unjustified. One does not thus address passengers without any excuse."

"*Bitte um verzeihung,* but orders are orders!" He bowed and retreated.

We were safe!

And when we finally arrived at Hamburg, and were standing at the pier, the immigrants soon to board the ship and depart, the 'Fraulein' cut a silken curl of gold from the child's head, and, with tears in her eyes, gave the ringlet to me as a keepsake.

IV.

I HAVE never again seen her; I even do not know her name. But the beautiful golden curl of the tiny wanderer, of my brother-in-exile—that ringlet in which is a breath of his soul—I guard as one of my most cherished treasures!

The Story of Ben-Jehuda

(*Continued from page* 13)

which is to assemble the renascent Jewish culture and ideals that have outlived all that Exile has imposed upon us. All hail to the makers of the Hebrew language, who took the rigid words of the old language, gave them flexibility, vigor and fluency, and made it possible for the children blossoming under the Palestine sun to become the living carriers of the new Hebraic life."

Thus, within forty years, a dead language has been brought to life, and what sacrifice went into the work it is hard to imagine. Two or three years ago Ben-Jehuda passed away with only four letters of his dictionary unwritten. This his widow and his oldest son undertook to complete as they lived in comfort in one of the lovely suburbs of Jerusalem.

By his unconquerable will, his great soul, Ben-Jehuda saw the fulfillment in one lifetime of his vision of the Hebrew revival. In his completed task all Jews can freely join. Says one who knew him well:

"His death brought all Jerusalem to the sanctuary of his tomb, and left an immense void around those who knew him, saw his work, watched him strive," and he adds: "The opening of the Hebrew University was our coronation day in a long and weary interregnum. Ben-Jehuda prepared a worthy crown for the day of our hearts' rejoicing."

Building Centers of Jewish Life

(*Continued from page* 8)

bration of the holiday. Such Centers have organized public community seders and have had hundreds of young people in attendance.

They have also organized throughout the country Jewish study groups and classes. Young men and women who never thought along Jewish lines have thus been drawn closer to Jewish life through an intellectual understanding of Jewish problems. Many of the Centers on Sunday afternoons present talks on Jewish subjects by outstanding Jews. Jewish plays, or plays having a Jewish content, or plays written by Jewish playwrights now form a regular part of many a Center repertoire in drama.

The Jewish Center is beginning to specialize in its library. Instead of merely duplicating the class of books found elsewhere in the city, it is beginning to develop a distinct Judaica section and carry in its files every magazine of note dealing with Jewish subjects and in the interest of Jews.

The museum of Jewish antiquity has become a feature of a number of Jewish Community Centers. Here are spice-shakers, Chanukah candles, wine-pitchers, flasks, platters for the dedication and release of the first-born, shields, bells and crowns for the Torah scrolls, illuminated manuscripts, elaborate embroideries, and the like.

The Jewish Community Center should be the home of such exhibitions of Jewish craftsmanship and artistry.

Few of the young people with whom the Center comes in contact know the meaning of such things as the Ner Tomid, the Kesser Torah, the Yad, the Etz Chayim, the Habdalah, the Goblet, the Esrog Box, the Megillah, the Kamea, the Ketzubah, and many other similar objects.

Community Centers should also include in their program art exhibits of the work of Jewish artists. This type of exhibition has been seen by thousands of Jewish people and has had an excellent effect upon the Jewish artists exhibiting. The Jewish Center is the logical place for such exhibitions and will do more and more of this work as time goes on.

Camps of Jewish Community Centers likewise develop the Jewish phase of their program when community singing, pageantry, discussions of current Jewish topics, and services on Friday night and Saturday morning are conducted. The cabins or huts can be named after the great worthies of Jewish history. In one camp exclusively conducted for girls, for instance, the names of the cabins read, "Grace Aguilar," "Naomi," "Rachel," etc. This is certainly more sensible than such awe-inspiring names as "The Gumps," "Oh Min," "Barney Google," "Amos 'n Andy," etc.

Finally, the buildings devoted to Jewish Community Center interests are beginning to take on a form in architecture as well as in interior designing, which is distinctly characteristic of both the activity and the genius of the people it represents. There is no reason why the Scroll of the Torah, the Menorah, or the Mogen Dovid, cannot be worked in where best suited. The symbols should not shout at the beholder but should be there just the same. They should radiate the fine spirit which they represent in the conscious and unconscious mind—the Torah for learning and education, the Menorah for light and open-minded tolerance, the Mogen Dovid, the symbol of solidarity in thought, in idealism, and in the common spiritual wealth—symbols which we hope, in the future, will continue to act as the beacon of learning for learning's sake, and as messengers for peace and toleration and justice the world over.

The Changing Face of Palestine

(*Continued from page* 19)

parched "Negeb" is poorly cultivated, and it suffers from drought two years in three. Gaza, too, has not yet recovered her position since the destruction of the war, when she was the pivot of the Turkish defense and the mark of the British attack. The main street, containing the bazaars and its historic mosque, has at last been rebuilt. But with the improvement of the roads the harvest of the region is carried to Jaffa and Haifa, and steamships no longer anchor in the roadstead of Gaza which before the war was the third port of Palestine.

Returning from Gaza to Jerusalem by a cross-country road, we pass by the restoration of the Jewish village of Beertavia which was ravaged and looted by Arab bands in 1929, but has now been rebuilt with the aid of the Reconstruction Fund, and has entered on a new lease of life more prosperous than any it has known since the Lovers of Zion founded it forty years ago.

One last corner of Palestine must be mentioned in this narrative of growth and development. It is the northern shore of the Dead Sea where the works of the Palestine Potash Co. have, within two years, advanced from the stage of a small experiment to that of a productive enterprise. Some 400 men work and live in this former abomination of desolation, about half Jews and half Arabs, and have turned it to a place of order and productive activity. The salt-laden waters are led from the lower depths of the sea by submarine pipes into a canal, and then carried to spread over some kilometers of pans. When the water has evaporated and the common salt been deposited, the more valuable compound of potash and magnesium is taken off in trucks to the factory which produces the potash and the bromine for the market. Finally the chemicals so gotten are carried over a wonderfully improved road, the speedway of Palestine, that rises 4,000 feet and crosses the barren plain and wilderness—to Jerusalem. The workers lead a healthy life in the settlement by the sea, housed and fed by the company. By a strange paradox, the Dead Sea is being made to deliver fertilizing substances to the world, and its shore is to be a health-giving riviera for the inhabitants of the country and its visitors. Yet that is typical of the transformation of values which is being worked in Palestine all the time, as well in the material and economic as in the spiritual sphere.

The President's Page

(*Continued from page* 16)

were equally outspoken. Oh, that the press associations which do so much to enlighten public opinion would feel that no higher service is within their power than that of focusing attention on the utter wickedness and destructiveness of Hitlerism as it relates to the Jew. Then indeed a mighty influence for good would be set in motion. Maybe then a tardy awakening of many peoples would follow. Maybe then Germany, the real right-spirited Germany, would be aroused. Who can tell?

Meanwhile accept from B'nai B'rith its thanks for your courageous words addressed directly in behalf of the Jew and in a wide sense in behalf of a humanized world.

ALFRED M. COHEN,
President, B'nai B'rith.

Semitic Spain

(*Continued from page* 12)

liver the peninsula to the Moors, he drew up a proposition of law for their expulsion from Spain. During the re-conquest which lasted more than seven centuries, the Jews enjoyed the tolerance, and often the favors of the Christian monarchs, as well as of the Mohammedan Caliphs. Alphonse X, the wise, was the protector of the Jewish savant Jehudah Mosca. The Academy of Spanish History, in a work published in 1798, says of Jehudah that "for the first time in the barbarous years (1259-1280) an academy existed in which savants were occupied for many years in rectifying ancient astronomical calculations, discussing the most difficult problems of science, constructing new instruments, and observing with them the course of the planets, their ecliptical tendencies, longitudes, and latitudes." Out of gratitude for these labors, Alphonse X allowed the beautiful, architecturally Arabic, synagogue of Santa Maria La Blanca to be built in the Catholic city of Toledo, where the Torah was read until, in 1405, it was converted into a Christian church, and exists to this day as a museum.

While Europe was submerged in a state of semi-barbarism, Arabic Spain, and especially Cordoba, was the refuge of civilization. Cordoba which, as a Roman city, produced Seneca, also attracted innumerable philosophers, physicists, and doctors, both Mohammedan and Jewish, men like Maimonides and Averroes, who advanced and directed the culture of humanity. It is interesting to observe the scientific intercourse between men of different religions, and the mutual tolerance which, in this respect, existed between them, in spite of the war of re-conquest. The "melting pot" of racial intercourse had been accomplished earlier, and there was already Semitic Arabian blood circulating in the veins of the Christian Semitic Spaniards, who were struggling either to convert or expel their Mohammedan and Jewish brothers. Spain's eternal tragedy lies in these fratricidal civil struggles, these wars within a family over questions of religion which provoke national disunion, and which we see re-enacted today between the Catholics and the anti-religious.

When in 1492, the Sephardic Jews, as Spanish by birth and blood as the Mohammedans and Christians of the peninsula, were expelled from Spain, the world was surprised to see the arrival of a race whose knowledge prepared and equipped them to be the teachers of humanity. It is the Jew whom we ought to call modern, he who, without betraying his tradition, availed himself of science, to bring clarity into the world around him. Imagine the astonishment produced in medieval European cities, when it was seen that the Jews, who lived in ghettos separately from the Christians, and were forced to dress in clothes of a special color and form to distinguish and humiliate them, promptly impressed themselves, by reason of their superior culture, upon all branches of learning. They were the Einsteins of their epoch.

Established in Portugal and Holland, they gave financial assistance to the furthering of geographical discoveries, and later established a world-wide commercial chain. Few North Americans know that when New York was New Amsterdam, some Sephardic Jews, fleeing from persecution in Brazil, took refuge there, and that their co-operation did much to help the successful development of the colony.

The expulsion of the Jews from Spain was indirectly a benefit to themselves, for free once and for all from persecution, they were forced to mingle with the Jews from all the rest of the world. It is well-known with what affection the Sephardic Jews in Turkey conserve the Castilian Spanish as their native tongue.

A number of Spanish intellectuals have become enthusiastic over the archaic forms of a language which has remained without development since the fifteenth century. Today, in Spain, in Germany and the United States, there are professors of philology who are studying and publishing these linguistic phenomena.

Sentimentally there exists today among a certain group in Spain a movement in favor of the Israelites of Spanish origin, partly directed by the minister of education, Fernando de los Rios. However, Spain is now going through such a critical period of evolution, and her present government is composed of factions of such widely differing ideals and beliefs, that the moment is hardly opportune for the advancement of any sort of religious cause; especially now when the traditional Catholics feel themselves wounded not only by the dispositions emanating from the last constitution, but also by the bloody demonstrations provoked by advanced anti-religious factions. It is to be feared that the Catholics, as intolerant in their way as the anti-religious faction is in theirs, may both mar by reprisals and protests the generous and humane impulse to accept a people, lost and dispersed, but not forgotten.

AMONG OUR CONTRIBUTORS

LUDWIG LEWISOHN is one of the finest critics and novelists in contemporary literature. He is the author of "The Island Within," "Upstream," "Mid-Channel," "Israel," "Expression in America," "The Last Days of Shylock," and numerous other works. He lives in Paris.

PHILIP L. SEMAN is Director of the Jewish Peoples Institute, Chicago, a member of the B'nai B'rith Hillel Foundation Commission, and a prominent social and civic worker.

BERNARD POSTAL, former news editor of the J. T. A., is now connected with the *Jewish Standard,* of Jersey City, N. J.

ANTONIO GONZALES DE LA PENA is a non-Jewish Spanish journalist who now lives in New York City. He recently returned from a visit to Spain.

WINIFRED BALLARD BLAKE is a non-Jewish free lance journalist living in New Haven, Conn. She is interested in all current events, and writes that that includes the Zionist movement. She has contributed to many publications.

NORMAN BENTWICH is the first occupant of the Weizmann Peace Chair at the Hebrew University, and is a former Attorney General of Palestine.

BERNARD G. RICHARDS, former Secretary of the American Jewish Congress for many years, is now the Director of the Jewish Information Bureau, New York City.

ISAAC GOLDBERG is one of the leading literary critics in the country. He is also the author of many books, including "The Man Mencken," "The Theater of George Jean Nathan," "George Gershwin," and others.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ABOUT INTERMARRIAGE

Editors, B'nai B'rith Magazine:

I read your magazine with great interest at all times, and enjoy it. But don't you think the real way to keep that anti-Semitic feeling alive is to print articles about it continually? It really exists very little.

In your June issue, you speak of intermarriage. How about the thousands of Jewish marriages that go on the rocks? I have been married for more than 15 years to a Gentile who studied for the priesthood, did not like the teachings, and who left Italy. We have three sons and a daughter; the boys are all circumcized and all are learning to read and write Hebrew. Our oldest son was bar mitzvah this summer, of his own choice, and our Jewish community did everything to get the boy ready. The father, instead of objecting, goes with the children and does any work around the synagogue to try to pay for the children's education. We both attend services at times, as absolute faith in God is most important after all, no matter whether in church or home. I have many sisters and brothers, and so far my children are the only ones to be able to read and write in Hebrew.

I do not consider my case exceptional, since wherever there is intelligence there will be no religious or other wrangles. Of course, not all cases are alike, but it is not religion but the individual that counts.

S. S. B.

* * *

LIKES ARTICLES

Editors, B'nai B'rith Magazine:

I have just completed reading the last number of the B'NAI B'RITH MAGAZINE. The editor of a magazine has no way to measure the value of his work except by the opinions of his readers.

You are to be commended upon the splendid editorial comments on subjects of Jewish interest, and more particularly upon the very fine selection of articles in the B'NAI B'RITH MAGAZINE.

At my home we look forward to this periodical. In my opinion it is one of the most informative Jewish-English periodicals in America. This seems to be uniformly the opinion of readers of the MAGAZINE with whom I come in contact, and I think it only proper that some words of commendation be occasionally passed on to you.

HENRY MONSKY.

Omaha, Neb.

* * *

"IMPORTANT B'NAI B'RITH PROJECT"

Editors, B'nai B'rith Magazine:

I have just been reading the current issue of the MAGAZINE and I feel that it would not be amiss for me to express to you in writing the thoughts that I have about this splendid publication. Really, for some time past, it has been my intention to write you expressing my appreciation of this very valuable periodical.

I subscribe to quite a number of publications and can frankly say that the B'NAI B'RITH MAGAZINE interests me more than any other periodical that I read. The editorials are inspiring, the news items are of great interest, and the historical and cultural articles which appear from time to time are splendid.

I can truthfully say that the MAGAZINE, because of the high character of its policy, has become one of the most important projects that B'nai B'rith sponsors.

LEO BEARMAN.

Memphis, Tenn.

* * *

JEWISH KNIGHTS OF PYTHIAS

Editors, B'nai B'rith Magazine:

In the past few issues of the MAGAZINE, I have noted several letters relative to honors conferred on Jews by the fraternal order, "Knights of Pythias," in quite a few states of the country. As I have failed to see our little State of Delaware mentioned in this respect, I thought it might interest you and some of the readers to learn that the Knights of Pythias in this State has done its share in conferring honors on several of our Jewish citizens.

I take pleasure in informing you that James J. Cohen served as Grand Chancellor for the term of 1913-14, and was again honored by being the Supreme Representative to the Supreme Lodge for the term 1916-20. State Senator Joseph B. Green served as Grand Chancellor for 1928-29. The latter, by the way, has the distinction of being the first Jew elected to state office in this State. Both of the gentlemen are residents of Wilmington and the local B'nai B'rith Lodge takes pride in the fact that they are active members and past presidents of the Lodge and are well known to members of the District Grand Lodge, in whose sessions they have often participated.

Considering that Jews constitute only a small percentage of the population of Delaware, it can readily be seen that the K. of P. has been generous in bestowing honors upon Delaware Jews.

I don't want to make this letter too lengthy, but I cannot help adding my bit in complimenting the B'NAI B'RITH MAGAZINE as one of the best Jewish magazines published, and a great factor in uniting its readers in the cause of Judaism. I hope that some day the MAGAZINE may have a greater circulation among Jewish non-members of the Order to add to its influence.

ELIAS WETSTEIN.

Wilmington, Del.

* * *

JEWISH CALENDAR

5693—1932

Rosh Hashonah	Sat., Oct. 1
	Sun., Oct. 2
Fast of Gedaliah	Mon., Oct. 3
Yom Kippur	Mon., Oct. 10
1st Day of Succoth	Sat., Oct. 15
8th Day of Succoth	Sat., Oct. 22
Simchath Torah	Sun., Oct. 23
*Rosh Chodesh Chesvan	Mon., Oct. 31
*Rosh Chodesh Kislev	Weds., Nov. 30
1st Day of Chanukkah	Sat., Dec. 24
*Rosh Chodesh Tebeth	Fri., Dec. 30

1933

Fast of Tebeth	Sun. Jan. 8
Rosh Chodesh Shevat	Sat, Jan. 28
*Rosh Chodesh Adar	Mon., Feb. 27
**Fast of Esther	Sat., Mar. 11
Purim	Sun., Mar. 12
Rosh Chodesh Nissan	Tues., Mar. 28
1st Day of Passover	Tues., Apr. 11
8th Day of Passover	Tues., Apr. 18
*Rosh Chodesh Iyar	Thurs., Apr. 27
Lab B'Omer	Sun., May 14
Rosh Chodesh Sivan	Fri., May 26
Shavuoth	Weds., May 31
	Thurs., June 1
*Rosh Chodesh Tammuz	Sun., June 25
Fast of Tammuz	Tues., July 11
Rosh Chodesh Ab	Mon., July 24
Tisha B'Ab	Tues., Aug. 1
*Rosh Chodesh Elul	Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.

* Rosh Chodesh also observed the previous day.

** Fast observed on previous Thursday.

PRAISES AUTHOR

Editors, B'nai B'rith Magazine:

While reading the June issue of the B'NAI B'RITH MAGAZINE, I came across a most amusing article, "Meet the Merry Wedding Bird," by Maximilian Hurwitz.

You ought to print more articles of this type, articles dealing with the quaint and curious customs and with the colorful figures, real or legendary, of Old World Jewry. And maybe Mr. Hurwitz, who wrote so learnedly and so wittily of the *badchan* and who is a biographical writer of note, could supply them.

SOLOMON CUTLER.

New York City.

* * *

A SHEAF OF COMPLIMENTS

Editors, B'nai B'rith Magazine:

Please permit me to voice my appreciation of your magazine and to tell you how keenly my family and I enjoy every article published in it. Keep up your splendid work.

H. BRAGARNICK.

Milwaukee, Wis.

* * *

Editors, B'nai B'rith Magazine:

I wish to compliment you on your magazine, which is the only Jewish magazine I look forward to and enjoy reading.

LIONEL BOYARS.

Manchester, England.

* * *

Editors, B'nai B'rith Magazine:

May I express the high regard in which your magazine is held in Toronto and assure you that its monthly coming is awaited eagerly by all of our members.

FRED M. CATZMAN, Sec.,
Toronto Lodge No. 836, B. B.

Orders Is Orders

ISAAC went to a Citizen's Military Training Camp for the first time in his life, and enrolled for the summer. He was assigned to the cavalry, although he knew nothing at all about horses.

One day his commanding officer, a hard-boiled colonel, told him to report to his headquarters at a certain hour. Isaac was on time, and he received the following command: "Private Levinson, take my horse down and have him shod."

For three hours the colonel impatiently waited for his horse. Finally, exasperated, he sent for Isaac.

"Private Levinson," he demanded, sternly, "where is the horse I told you to have shod?"

"Oi!" gasped Isaac, growing pale around the gills. "Oi! Did you say *shod?*"

* * *

Fair Enough

A *CHAZAN* who had lost his voice after an illness, applied for a position in a neighboring congregation. Strange to say, the board of directors, although they knew of his affliction, seriously considered engaging him as their *chazan* for the coming term.

His wife, however, expostulated with him and tried to dissuade him from committing such a foolish act. How could he carry out the duties of his office when he could scarcely speak above a whisper, she demanded.

The man, however, was obdurate, and persisted that if they wanted him, he would serve the congregation. The poor wife finally concluded that her husband was crazy. She appealed to a friend, asking him to see whether her husband was really out of his mind. The friend interviewed the husband and returned to report to the wife.

"Isn't he crazy?" demanded the woman, as though she herself was fully convinced.

"Oh, no," answered the friend. "He's quite sane. It's the congregation that's crazy."

THOSE whose contributions to this page have been accepted this month, and who are the winners of new books as a reward, are as follows: A. Horne, San Francisco; J. H. Levy, Jerusalem, Palestine; Miss L. L. Becker, Dayton, O.; Miss Bessella Caplan, Elwood City, Pa., and S. A. Alfille, Aleppo, Syria.

It Happened in Chelm

IN the famous city of Chelm, where many of the inhabitants are noted for their lack of acumen, a typical *schlemiehl* was wandering on the main street one day, wondering what time it was. A friend passed, and the *schlemiehl*, who knew that this friend was going to the doctor, and that the doctor had a clock, asked the man to inquire the time of day from the doctor and then return with the information.

"But I have no watch of my own," explained the friend, "so how can I bring you the time from the doctor, who lives on the other side of town?"

"Never mind," answered the *schlemiehl*. "Write it down on a piece of paper, and then bring it to me."

* * *

A Tactful Youngster

LITTLE Yankel had been begging for more spending money, and his father was trying to argue with the boy.

"My father never gave *me* the money I give you for pleasures," he complained.

"Oh," answered Yankel, "but I come from a better family."

* * *

A Good Arrangement

BARUCH: How long a holiday do you give your clerks?

Sam: A month.

Baruch: That long?

Sam: Yes. They have two weeks, and I'm away two weeks.

* * *

It Wasn't Clear at All

JAKE had not been in this country very long, but his married daughter had. She was spending a vacation at an exclusive beach resort, and dutifully wrote her father a long letter telling him all about it. Jake noticed, as he read the letter, that at the head of each piece of stationery, were printed the words "Sea Water In All Baths".

"Hm!" he commented to his wife, "what else would you see in the baths?"

* * *

The Welcome Guest

ABE went to visit his friend Sam in New York late in October. Everything went well for a few days, but after Abe had been his guest for two weeks, Sam thought he had imposed on his hospitality. The weeks kept passing, however, and Sam still made no move. Chanukah was approaching, and Sam was in despair, as he hated to ask Abe to leave. Finally he decided to drop a hint.

"Abe, old man," he said one day, "don't you think that your wife and children would be glad to have you with them for Chanukah?"

"You're right!" cried Abe, while Sam rejoiced. "You're right! I'll send for them!"

* * *

A Jewish Munchausen

BERYL and an Englishman were "talking big".

"On one occasion," said Beryl, nonchalantly, "I shot 999 snipes."

"Why don't you make it a thousand while you're at it?" answered the Englishman scornfully.

"No," replied Beryl, haughtily, "I wouldn't lie for one snipe."

The Englishman, nothing daunted, then began a story of a man who had swum from Liverpool to Boston.

"Did you see him yourself?" asked Beryl eagerly.

"Of course!" answered the Englishman. "I was coming across the ocean, and my vessel passed him a mile outside of Boston harbor."

"Good!" cried Beryl triumphantly. "I'm glad you saw him, brother, and can be a witness, because *I was that man!*"